

Mr. Speer

June 6th, 1928

Professor Frederick W. Willson,  
Princeton, N.J.

My dear Professor Willson,

Your kind letter of May 16th was received just before I had to leave for the General Assembly and there was no time to acknowledge or answer it at that time. I prize so much however your friendship and confidence that I must take the liberty now of commenting very plainly and as clearly as possible on the letter from the "Presbyterian" of May 16th, which you sent me. The Commissioner who wrote that letter is lamentably ignorant of the Constitution and the law of the Church. I will try to set the matter forth accurately:

1. The case referred to was Judicial Case No. 1 before the General Assembly of 1927. On this case the Permanent Judicial Commission brought in its judgment before the General Assembly. You will find this on page 198-199 of the General Assembly's Minutes of 1927. I wish you would read this judgment. Immediately upon the presentation of the Judicial Commission's preliminary judgment any member or members of the Commission have the right to present a minority opinion. This Dr. Tagleson did. It was at this point I think that the first error of procedure entered. The Judicial Commission came to the Assembly supposing that it was to present only one judgment. Dr. Tagleson, who had dissented from this judgment, had informed the Commission that he would not present a minority opinion to the Assembly. Just as the Commission was about to enter the Assembly he informed it that he had changed his mind, and had an opinion to present. It was a question whether the Commission should consent or should ask the Assembly to postpone receiving it until it could hear the minority opinion. The Assembly was waiting for it and the Commission decided to go on and to allow Dr. Tagleson to present his opinion to the Assembly without its first having been heard by the Commission. The Chairman of the Commission was much disturbed as he took his place on the platform but he said he thought it was best in courtesy not to make any demand. I think myself that it was not proper for Dr. Tagleson after having informed the Commission that he would not present a minority opinion to change his purpose and present one when it was too late for the Commission to hear it. I think it was a mistake for the Commission to allow the opinion to be presented without first having met to consider it, and I think I was in error in allowing it under these circumstances. However, I had no technical constitutional ground on which to object. I could only have objected on grounds of broad Christian courtesy and morality, and while

... immediately following question and re-  
solves that it shall be also put as follows: "Shall the General Assembly  
be allowed to review the preliminary judgment of the Permanent  
Judicial Commission?" Accordingly, I put this question. This question  
is debatable upon the merits of the case. There was some debate,  
in which I shall refer, and then the question was put and again the  
Assembly voted in the negative. The writer, ... The General  
Assembly has voted not to review the preliminary judgment of the  
Permanent Judicial Commission, but it has also voted not to review  
that judgment. The effect of such actions is perfectly simple. The  
Constitution itself provides if the case be not reviewed by the  
General Assembly, to which it was reported that at the dissolving of  
the house the preliminary judgment of the Permanent Judicial Commission  
shall be held to be the final judgment of the General Assembly. I  
brought this rule to the Assembly at the time and pointed out clearly that  
the effect of its action was, that the court rose without any further  
action. The constitutional procedure in the case was clear and was  
followed absolutely, according to our Book of Government.

3. Immediately upon the reading of the judgment of the  
Commission and the minority report I did not see opposition ex-  
plicitly requires, namely, put the following question to the Assembly:  
"Shall the preliminary judgment of the Permanent Judicial Commission  
be made the final judgment of the General Assembly?" This question  
was to be put without debate. Then it was put and a majority voted in  
the negative. This did not make the minority report the question be-  
fore the Assembly, and no vote was taken on the minority report. The  
writer to the ...

Digitized by the Internet Archive  
in 2018 with funding from  
Princeton Theological Seminary Library

... immediately following question and re-  
solves that it shall be also put as follows: "Shall the General Assembly  
be allowed to review the preliminary judgment of the Permanent  
Judicial Commission?" Accordingly, I put this question. This question  
is debatable upon the merits of the case. There was some debate,  
in which I shall refer, and then the question was put and again the  
Assembly voted in the negative. The writer, ... The General  
Assembly has voted not to review the preliminary judgment of the  
Permanent Judicial Commission, but it has also voted not to review  
that judgment. The effect of such actions is perfectly simple. The  
Constitution itself provides if the case be not reviewed by the  
General Assembly, to which it was reported that at the dissolving of  
the house the preliminary judgment of the Permanent Judicial Commission  
shall be held to be the final judgment of the General Assembly. I  
brought this rule to the Assembly at the time and pointed out clearly that  
the effect of its action was, that the court rose without any further  
action. The constitutional procedure in the case was clear and was  
followed absolutely, according to our Book of Government.

4. In the debate on the question of review further irregular-  
ities entered. Mr. Carlson, who was a member of the Judicial Commission

But not a member of the assembly undertook to speak unless into the middle of the case after the law forbade and even attempted to make motions, and when I stopped him from doing this over my protest he called out asking some member of the assembly to make the motions for him. This was wholly irregular. Then some members of the assembly asked whether the title of the Commission itself might not be depressed inasmuch as Mr. [Name] had argued for the minority opinion. I asked the assembly whether there was any objection on the part of any one hearing from the Commission and then there was some judge from [Name] of the purely constitutional aspects of the question and Mr. [Name] said the same. There is difference of opinion as to whether a judicial commission is a general assembly or not. If it is a committee, it would hold, then, its Chairman and other members would have a right to speak; if it is not such a committee, and I am inclined to take this view, then, its members ought not to speak. But irregularities there were however on both sides and no member of the majority of the judicial commission attempted to do what Mr. [Name] did, in making motions.

3. In voting on the question of review, it has been declared that members voted who had no right to do so, particularly some from the State of New York. I think I should have tried to prevent this, although our Constitution lays the duty of restraining from voting when they are not entitled to it so upon the honor of the commissioners and does not make it the duty of the moderator. I think, however, that the moderator ought to assume that duty. I did not do so in California in this case because I have not done so in the preceding cases for, in truth, it was not in my mind at all, and because, further, I could not have done so if I had tried. Our law requires not only that members of interested jurisdictions say out vote but also that no one say vote who has not been present at the hearing. It requires also that members say out vote and go during the sitting of the court. If the proceedings are not in an appropriate hall where witnesses could not be heard. Mr. Judge had given the officers specific instructions not to admit anyone after the opening of the court and as it concerned I warned members not to leave. In spite of these measures several of commissioners from their way in through openings in the curtains and at least one commissioner from one of the most conservative jurisdictions voted and came in in the very middle of the proceedings. The commissioners were not sitting by districts and there was no way of controlling them. A few judgments could be that whatever errors may have been committed on one side were quite fully counterbalanced by similar errors on the other.

And the assembly adjourned today, I was exceedingly distressed over the proceedings and consulted at once with some of the most trustworthy men on both sides. They were agreed that the errors just about counterbalanced one another, that it had not been possible to prevent them, and that there was no way of avoiding their effects. Accordingly the next morning I stated the whole matter fully to the assembly with the result that the

assembly voted without dissent to approve the minutes of the previous day's proceedings and, then, later it voted to approve the minutes which contained this approval. In a word the whole case was finally and constitutionally settled.

The petition addressed to this General Assembly to re-open the case and many of the articles which have appeared in the "Freemason" have varied or misapprehensions or misstatements of facts, or an ignorance of the law of the State. The whole matter was brought before the recent assembly and the petition which had been largely signed was referred to the Committee of Bills and Overhauls, and by that committee the purely constitutional questions involved were referred to the Committee on Bills. The Committee on Bills brought in a report to the Assembly proving, as it seems to me incontrovertibly from our law and precedents, that the case was definitely and constitutionally settled by the assembly of 1927, and the Assembly of 1928 overwhelmingly approved this view.

The doctrine of the Virgin Birth does not appear in the record of this case as it came to the General Assembly. If that doctrine were involved, there should have been such action in the lower judiciary as would have brought it into the record. On the record the miracle was clear and the General Assembly clearly decided it. As you know, I believe unequivocally in the fact of the Virgin Birth of our Lord and in the fact of his bodily resurrection and in his miracles. I believe that he is more and greater than any of the creeds represent him, but I do not believe that we protect the acceptance of these beliefs by our litigious processes and, certainly, not by tampering with our Constitution. We cannot hope to do good by doing wrong.

All this is just a personal explanation for you. This case is settled. The records of the General Assembly in the matter are authentic and accurate, and the decisions that were reached were constitutional and just. We should let these matters alone and not go on in right and vice ways to proclaim the great Christian facts and to prove them constantly and persistently to the shame and benefit of men.

Yours very truly,

Your sincere friend,

W. H. C.

3  
1  
2  
New York Presbytery

WILBERT W. WHITE  
PRESIDENT

J. CAMPBELL WHITE  
VICE-PRESIDENT

James Palmer  
ORRIN R. JUDD  
TREASURER

Mr. Speer  
LESLIE J. TOMPKINS  
SECRETARY

RECEIVED

NOV 17 1927

THE BIBLICAL SEMINARY IN NEW YORK

541 LEXINGTON AVENUE

NEW YORK CITY

TELEPHONE PLAZA 8521  
CABLE: BITECOL N. Y.

COMMUNITY SERVICE

JAMES PALMER, DIRECTOR FOR MEN  
CARRIE E. EGGERS, DIRECTOR FOR WOMEN

Dr Robert E. Speer  
15-b Fifth Avenue

November 16<sup>th</sup> 1927

Dear Dr Speer

In various publications I see that the Park Avenue Presbyterian Church has called to its pulpit Dr Albert Parker Fitch and that Dr Fitch has resigned his position in Carlton College to accept this call. Notices are also coming from Minn. resorts that Dr Fitch is nearer to the Unitarians than he is to the Presbyterian point of view.

I do not know Dr Fitch personally and I have not read his publications. When he was at Amherst I remember that he frequently preached here and was looked upon as a very brilliant man. You are concerned to preserve the peace of the church and I am myself, but it cannot be expected of those who want peace that they shall show all the tolerance. As a Congregationalist Dr Fitch will have to be examined in Theology and if he

represents the unitarian type of liberal theology. It will be necessary for us to protest. I fear that this will mean the most bitter fight.

It is not clear to me what you can do. The machinery of our church works admirably when all is well but that is not always the case. A call has to be approved by a presbytery before it can become effective. But in most cases the fact of the call precedes the official act. In that case the candidate resigns his charge and comes to the church. The Presbytery then receives him and after receiving him puts the call in his hands. It is embarrassing to refuse to receive a man who has already come to his charge. If there is a possibility of a challenge it should be made before too many steps have been taken.

I am very sorry to trouble you in this matter but as moderator you should know the situation and what may develop.

As ever yours very sincerely,

James Palmer

WILBERT W. WHITE  
PRESIDENT

J. CAMPBELL WHITE  
VICE-PRESIDENT

ORRIN R. JUDD  
TREASURER

*Mr. Speer*  
LESLIE J. TOMPKINS  
SECRETARY

THE BIBLICAL SEMINARY IN NEW YORK

541 LEXINGTON AVENUE

NEW YORK CITY

COMMUNITY SERVICE

JAMES PALMER, DIRECTOR FOR MEN

CARRIE E. EGGERS, DIRECTOR FOR WOMEN

TELEPHONE PLAZA 8521  
CABLE: BITECOL N. Y.

FEB 2 - 1928

January 30, 1928.

Dear Dr. Speer:

Your delay in answering my letter was not a serious matter. When Dr. Fitch appeared before the Presbytery's Committee on the examination of candidates his answers were so explicit that we unanimously recommended him for membership in the New York Presbytery. Unless he answered with reservation I have every reason to believe that he will be a very valuable addition to the ministerial membership of this Presbytery, and I have no doubt that his fine ability will do much to build up the Park Avenue Church.

The questions I raised in my letter to you appear to be under consideration in the Presbytery, and if sufficient attention is given to the calls which are made by churches before the candidates are brought to the attention of the Presbytery, the difficulties which I have mentioned in my letter to you may be obviated.

I want to thank you for your kindly interest and to assure you of my great admiration for the splendid work you are doing in so many ways and on such a large scale.

Most sincerely yours,

*James Palmer*

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City.

JP:AS.



Mr. Speer

September 14, 1927

Dr. H. G. Mendenhall,  
Building.

Dear Dr. Mendenhall,

In reply to your telephone message this morning Mr. Speer wishes me to let you know that it may not be possible for him to come to the meeting of Dr. Keigwin's Special Committee of Eleven on Thursday September 22nd at 2:00 P.M. He has morning and afternoon engagements with the Committee of Reference and Counsel. He will try to get away if possible. He certainly hopes that Dr. Hudge and Dr. Work will be present at the meeting.

Sincerely yours,

Sec. to Mr. Speer.

G.

H. G. Mendenhall

Mr. Speer

PRESBYTERY OF NEW YORK  
REV. H. G. MENDENHALL, D. D., STATED CLERK  
156 FIFTH AVENUE, NEW YORK  
PHONE CHELSEA 9835

S

September 14, 1927.

RECEIVED  
SEP 14 1927  
Mr. Speer

Dr. Robert E. Speer  
156 Fifth Avenue  
New York City

Dear Dr. Speer :

Dr. Keigwin, Chairman of our Special  
Committee of Eleven desires me to extend to you an  
invitation to meet with this Committee on Thursday,  
September 22nd at 2 P.M. in room 825 of this building,  
to consider the report of the Special Committee of  
Fifteen. Dr. Work and Dr. Mudge have been invited.  
to this meeting. I trust you will be there.

Sincerely yours,

H. G. Mendenhall

*Edgar W. Work*

Form 1201-9

**CLASS OF SERVICE**

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

# WESTERN UNION

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages is STANDARD TIME.

Received at 427 So. LaSalle St., Chicago, Ill. Telephone Wabash 4321

927 NOV 28 PM 8 14

NL620 44 NL. NEWYORK NY 28

DR ROBERT E SPEER.

DRAKE HOTEL CHICAGO ILL.

THANK YOU FOR INTEREST AND SOLICITUDE SHOWN IN YOUR LETTER  
 CONFERENCES ARE BEING HELD WE ARE PROCEEDING WITH A CLEAR  
 UNDERSTANDING OF ISSUES INVOLVED MODERATOR AND CLERKS OF  
 PRESBYTERY JOIN ME IN ASSURING YOU THAT WE SHALL DO ALL WE  
 CAN TO PREVENT TROUBLE.

EDGAR W WORK.

Mr. Speer

Edgar Whitaker Work  
4614 Fieldston Road  
New York City

September 19, 1927.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

My dear Dr. Speer:-

I sincerely hope that you will be able to attend the meeting of the Committee of Eleven (Dr. Keigwin's Committee) of New York Presbytery, on Thursday afternoon of this week at 2 o'clock in room 825. Dr. Mudge is also expected to attend.

This conference grew out of a conversation I had with Dr. Mudge before the Assembly closed. I felt the need of counsel in the affairs of New York Presbytery. Where does the report of the Commission of Fifteen leave us in dealing with students? What advantage may we take justly of this report? May we not hope, if we deal wisely with the subject now, to bring the whole problem of our students into a better condition?

Dr. Mudge suggested such a conference as we are now holding. The Presbytery voted to refer the subject to the Committee of Eleven, and it is this Committee that earnestly desires the presence of the Moderator and Stated Clerk on Thursday. I am personally most anxious to see a new era in New York Presbytery, with the influence of the Report of our Commission to help us. There is, I think, no doubt that the Assembly is willing in general to trust its Presbyteries to do their work. But how can this be brought to pass in this particular Presbytery?

Hoping to see you at the meeting,

I am,

Sincerely yours,

*Edgar Whitaker Work*

P.S. I have just telephoned to Dr. Mudge's office and find that he will not return from abroad until October. This makes me all the more anxious to have you with us in the Conference on Thursday.

E.W.W.

A delivise Owen Mr. Speer

RECEIVED

18 Franklin Place,

SEP 20 1927

Morristown N. J. Sept 18. '27

19/2

Mr. Speer

My dear Dr. Speer;

5

Thank you so much for your two letters. one misdirected to Plainfield. I do not wonder at all at that, for I often make similar mistakes & I haven't nearly as much on my mind at any time, as you must have every moment. I am sorry if I was unjust to, or impatient with, your faithful secretary. I wrote her a

I am glad to know he was on the Board.  
Yet Dr. Speer, I do not feel confident that  
very missionary is sound on the Foreign  
Field. The missionaries themselves do not  
think so. Most of the older missionaries  
are - Dr. Henry Forman <sup>the only exception among the older men</sup> was far from  
loyal to the Word of God as divinely  
inspired, in my opinion, & he was per-  
fectly willing to build (what was impossible)  
a Christian(?) superstructure on a Hindu  
or Moh'dan foundation, & spoke in Annual

note to that effect-- yet of course I cannot help wishing that particular letter had not happened to have been opened, because the Board inquiries, & my remarks about Mr. Walsh, were in each case only written because of necessity-- to make something clear, & if possible receive clearer light on the problems entailed, from your reply.

I am so glad that Dr. Chapman did not send that appeal or demand to our Board.

meeting once against Christian  
"proselytizing" in the Swahior State,  
& also refused to baptize any  
Christian converts, won to Christ  
by the Indian pastor or any  
other Christian in Swahior. That  
all happened during the year  
I was there - & his work seemed fruitless  
to me.

The younger men are often  
off color in relation to Presby-  
terian standards of belief, but  
the time to find that out is  
when a number of them are  
talking together on a winter evening.  
I don't think those dear old



"buzurgs", Dr. Lucas, who is a greatly  
beloved father of the whole North  
India Mission, Dr. J. C. R. Iwing  
+ Dr. Janvier know much about  
what the younger men believe. Dr.  
Janvier was never popular with  
his young staff missionaries, Dr.  
Lucas over in Katra, did not  
come into close contact with them.  
+ I know very little about Dr.  
J. C. R. Iwing. But I know  
that some of their friends who  
liked the junior missionaries  
tremendously personally, yet were

directions all the time - but it seemed to me  
the candidate Fein at that time could  
not have been very thorough in testing  
the beliefs of some of these young men.

As to Mr. Walzer he was asst pastor  
of our church in Morristown for two  
years I think. We knew him well, &  
he came to our house, & to my aunt  
Miss Graves' home frequently, & we all  
put him down as rather a radical  
type of Modernist. I think our Foreign  
Board cannot be too careful. It is better

greatly troubled about some of the  
loose beliefs some of them held.  
For we used to talk that problem  
over in Utah sometimes, & pray  
about it too. We often said we  
were glad they couldn't do  
work in the vernacular for a  
year, & we prayed for some of  
them awfully hard that first  
year, they were out. It seems  
too bad that our time & energies  
should have had to be spent  
in this particular way. For they  
were both greatly needed in other

to have a few like Tom Cary, than  
a host, some of whom are decidedly  
doubtful. A pundit who was  
guiding me thro' "Pilgrim's Progress"  
in the Sanskrit character, became  
entranced with the wonderful  
analogies + borrowed my R.V.  
Bible, <sup>for several weeks</sup> to verify each Scriptural  
reference in the great allegory. This  
teacher said to me, "Why do your  
teachers + preachers in N. York deny  
the Virgin Birth? If you cannot  
believe your own Scriptures, why  
do you want to teach us?" I ex-  
plained that Christianity is an

individualistic religion - that each  
one must believe ~~on~~ receive Christ  
for himself & from Him receive  
the "new birth" into the family  
of God; & that all who had  
really done this would be true  
to God & to His revelation. I also  
assured him that ~~for~~ one who  
denied - there were ~~hundreds~~  
who believed; but I couldn't entirely  
banish the difficulty from his  
mind. Unbelief is such a stumbling-block.

However, the missionaries in the  
main were devotedly loyal to the  
Bible, especially to Christ as delineated

in the Mission field, some Tares are growing  
with the wheat. - or possibly it is only a very  
poor & unprofitable type of wheat! I don't know,  
but God does know. And it seems so neces-  
ary to have those representing Christ & His  
gospel, people who accept Him & every word  
He has said, without any reservations or private  
interpretations whatever. It means so much  
to India. - Some day if I live, I hope to go back <sup>there</sup>.

Please pardon this long letter. The Morris  
Orange Presbytery meets on Tues. next, Sept 20<sup>th</sup> at  
Dr. Mc Duilken's Church in Orange I believe, at  
2 p.m. I don't know what Dr. Kennedy would

therein, & to every word that He  
ever said, as therein recorded. and  
there are no finer all round  
Christians, no truer, braver  
Christians in all the world than  
the overwhelming majority of  
Christian missionaries in India.  
The L. M. S. has gone far astray  
however, and some years ago  
the native Christians requested  
that Dr. Abbott (I think it was) be  
not returned to his post in the  
Bombay Presidency, because of his  
destructive type of belief (or unbelief).

I'm not pessimistic, nor do I wish  
to be censorious at all. But men

think I am sure. He is too rash in  
his statements for me, tho' he means  
very well, & believes very soundly.  
I only wonder what the Lord Jesus  
or His great follower, St. Paul would  
do.

With most cordial regard,

Adeline W. Owen.



A circular letter to all clergymen & session clerks  
in the Presbytery of Morris & Orange sent by A. W. Burns

RECEIVED

SEP 29 1927

September 28, 1927.

Mr Speer

To the Presbytery of Morris and Orange:

Gentlemen:

Since your Committee of Inquiry into the application of the Continuing Presbyterian Minorities of Morristown to be organized into a Presbyterian Church here did not present to the Presbytery the facts I had given to them in a written report, which you should have fully known in order to judge this application on its merits, I state the following, taken from my draft of that report:

From October 19, 1925, to date, the Continuing Presbyterian Minorities have held their regular midweek prayer meetings. Attendance:

Minimum number 11 (on a very stormy night);  
Maximum number 44;  
Usual attendance 20 to 30.

The meetings are always full of spiritual life and interest; of which the prayer-life is specially marked.

On January 31, 1926, regular Sunday preaching services were begun in the Municipal Building; - not "held from time to time"; - but continuing without any interruption until now. Some of the outstanding preachers of the Presbyterian pulpit have ministered to us. And here I digress to add that we have required mental as well as spiritual fitness for this service; and of our preachers there were many D.D.'s, three were Ph.D.'s, two were LL.D.'s, several had the M.A. degree and five at least wore the Phi Beta Kappa Key. Intellectual preparedness when in the leash of spiritual truth is a great help. They have been men of long experience in the pulpit, as well as young men just beginning the ministry, and all the way between these extremes. All preached with spiritual power and have been very helpful to us. They have been regularly paid from \$20. to \$35. per Sunday. The Communion Service has been held approximately every two months and at the last one, held on September 11, seventy persons were present. Four children and one adult were baptized. There were sixty-five communicants. On that basis, and allowing for absences from town - people still on vacation perhaps, or sick or absent from other causes, we feel justified in believing our group to be well above one hundred souls. We do not, of course, count the Sunday School children in this estimate, but only actual members of some Presbyterian or other evangelical church, who attend our services. This congregation supports a native pastor in China.

In November, 1925, our Women's Missionary Society was formed, meeting fortnightly for the two past winters. It numbers about twenty-five ladies, who have contributed to Missionary work in Persia, India, Borneo, Corea and to a Jewish Mission in Philadelphia and who have sent boxes to the Mountain Whites, to aged negro Christians in Virginia, and to the Parsippany Home. During half an hour of each meeting last year for ten or twelve times, a Mission Study Class was conducted. The text-book was "Moslem Women", and the ladies seemed much interested in this period of "study while you sew".

On July 18, 1926, our Sunday School was first opened with eleven members. It has been held every Sunday since that date. The present enrollment is 74, as follows:

Home Department	12
Active members	(children 26
	(adults 29
Cradle Roll	7

No child has been bribed to get children from other Sunday Schools. That insinuation was in error.

This Sunday School supports its own Bible Woman in China and has donated \$20. to the Market Street Mission.

None of the benevolences of the congregation, the Woman's Missionary Society or the Sunday School, are covered by the Treasurer's report. They are just the overflow of our hearts' gratitude to God; - not our necessary expense account - and we hope they may greatly increase from year to year.

The Treasurer reported every obligation fully met to date and \$845. bank balance on hand. A contingent fund of special contributions took care of outfitting the work with the most necessary equipment, over and above the regular running expense account of the Treasurer.

Your Committee wanted a full list of all the Minority members. There is no such list, for since we are not a church there is no enrollment of members of our congregation. Nor have I kept formal secretarial minutes. I have been far too busy to do that and it has not seemed to us to be necessary. The Treasurer's books were asked for, but since the list of contributors and the individual amounts given were confidential, Mr. Carson gave your Committee all the data he could without breaking his pledge to the congregation. We have not intended to conceal anything of constructive value to your Committee, but some consideration was due also to the congregation we represented especially since, as we suspected, your Committee was prejudiced. We are not a church as yet, and have not been keeping Presbyterial records. The ages of our people were asked for; - rather an unusual request - and a questionnaire was sent out to a large number concerning that, among other items. The replies came in slowly and the requested result was not attained. Representative

members, however, roughly estimate that of our congregation generally speaking, 25% are between 15 and 35 years; 45% are between 35 and 65 years; 30% are over 65, and that this latter rather large percentage indicates that the people who built the South Street Church are very largely with us. No children signed our application for a new church nor any other paper presented by us at any time. The conclusion that twenty-five children signed the application drawn by one of the members of the Committee from his personal inspection of the handwriting of the signers of the application for a new church is clearly erroneous, since no child was a signer. The youngest signer appears to be seventeen or eighteen years old, and is quite competent to sign as no property transfer was involved. Anyone regretting his or her signature has only personally to request its withdrawal and it will be immediately crossed out. That has been done several times on our ecclesiastical court case papers in the past. We only desire those to stand with us who can do so from conviction.

All of the above data has been culled from the records of sub-committees, from circular letters, press notices, the file of records in our case, etc. It took me hours, at a very busy time, to assemble the data and present an absolutely accurate report to your Committee.

There were other reasons also for our wanting to be formed into a church. We cannot receive new members on confession of their faith or by letter, until this is done. This reason is one of paramount importance.

There were at least eighteen hundred Presbyterians in Morristown two years ago; now there may be two thousand, for Morristown is growing rapidly, but I do not think, as some others do, that the number can be placed safely above two thousand. The church on the park does not seat nine hundred. It is only filled at Christmas and Easter, and the congregations then by actual count were just over eight hundred, - 804, 812, etc. Usually less than four hundred attend the morning service. How are the others to be provided for? They are not provided for now. The joint Sunday School is not as large or as well attended - so those who attend there constantly tell me - as the South Street Church Sunday School alone was, ten years ago. Pondering these facts, it is easy to see that the remark that one of your number at Presbytery made that "one church had become extinct", is literally true. When all is said and done, no more nor as much is being done today by this new "merged" church than was done by either of these churches when Dr. Erdman and Dr. Macnaughtan were their pastors. Presbyterianism has been smashed in Morristown by destructive Modernistic methods.

At the meeting of our Executive Committee with Presbytery's Committee of Inquiry, we referred them to our last complaint to the General Assembly, since we did not wish to discuss Mr. Howard or the other church, - certainly not unless Mr. Howard were present. Three times we thus referred to the data already clearly and fully stated in the case, once having been presented

to the Presbytery and several times to other church courts in writing. But they insisted on a discussion of those matters with them that night. As we were unprepared for this, naturally we were cautious in our replies. It is not necessary for a lamb to be over-confidential with a lion, but when direct questions were put to me, I answered them as I believe to be true and as I should have answered them had Mr. Howard been present. I wish a dictagraph record of this meeting might have been presented to the Presbytery last Tuesday. There was little feeling save sorrow shown against Mr. Howard's merging of the churches here, and nothing as far as I can remember was said against his character. I have never done such a thing, as very many can witness. The situation would be precisely the same if any other Modernist were in his place. Apart from his Modernistic teachings and policies, we have nothing whatever against Mr. Howard. I like him very much personally. Why not? If I had been offered five minutes of Presbytery's time and the privileges of the floor, I could have cleared away much of the misunderstanding that was so evident last Tuesday. I am surprised that Mr. Howard himself sat still; for though I have frankly from the first opposed some of his theological teachings and some of his policies also, I have always been only kind and friendly to him and to his family. He knows that perfectly well and I have tangible proofs of it which may be seen at any time. It is idle to ask for an indictment for heresy against any Modernist - for today the situation is not expressed by the formula "I do not believe", but by "I believe, but,--but,- but---", a far more insidious mode of attack, but one not foreseen by the Book of Discipline. However, God can work and we believe He will, in these matters.

Regarding the "chivalrous" remarks about me by Dr. McMillan and others during the discussion following the reading of the report, allow me to say that they were evidently made by persons who do not know me at all. No one who knows me would accuse me of any personal bitterness toward Mr. Howard or of "parrying" or in any other way trying to evade a straightforward answer to any question where such a reply is legitimately due. As far<sup>as</sup> any of the remarks may have been aimed at me personally, they failed to injure, and I forgive them for Christ's sake and wish to forget them completely.

I thank the Presbytery for having similar allegations against our group stricken from the report of the Committee. Incidentally, may I say I am not "a dominant personality". I am not on the Prayer Meeting Committee nor on the Sunday School Committee nor am I an officer in the Missionary Society of our group. I was away in 1925 when the "Protest and Appeal" was being signed and only secured seven names for it on my return in September. And I have been away all this summer and am only responsible for two names on our Application for a new church, to my real regret. I did conduct the Mission Study class, for I know Mohammedan women well, and have been in scores of their homes. I am Secretary of the Executive Committee,

managing a rather full correspondence during the past one and a half years, and I fill in wherever I can be of use in providing spiritual comfort in the services for this group. I am only a private doing my bit. For a character reference, I refer you to Dr. Robert E. Speer.

I wish to personally thank Dr. Macnaughtan, the "grand old man" of the Presbytery, for his courageous and judicial presentation of the situation and its requirements. He has known Morristown, and my family much longer than Mr. Howard or anyone else in the Presbytery, and it is regrettable that Presbytery did not follow his wise advice.

There was one other voice in the discussion which especially caught my attention. The speaker is unknown to me, but he said "Why not let these people form their own church? They are only standing for the old Faith which we all once believed." Oh, the pathos of that confession! Why not believe it now? The whole revelation of God, without cutting out parts of it and putting a private interpretation upon other parts; why not believe it all, now? To lose faith in any part of the revelation of God is to limit Him and weaken oneself just so far. If the whole Presbytery of Morris and Orange could but accept the Word of God in its entirety to mean exactly and only what it says, and submit to its glorious authority, I believe a revival would break out in these counties, which would be wonderful. In your approaching "Retreat", will you not ponder together these words in relation to your action of last Tuesday:

"Inasmuch as ye did it not to one of the least of these My brethren, ye did it not to me."

This letter is from me only. It does not come from our Continuing Presbyterian Minorities, either individually or collectively. Your action of Tuesday has freed us, and we may proceed now, conscious that we did our ecclesiastical duty in applying first to the Presbytery.

Very cordially yours,

18 Franklin Place,  
Morristown, New Jersey.

My dear Dr. Speer;

I wish you could have been at that Presbytery mtg! They never  
men read our application for a new church or its list of names - and  
the Com. sent out to obtain facts, suppressed all the reasons we had  
given to them save the doctrinal reason, at which they stormed in one  
of the most acrimonious debates, I ever listened to. But some of the strong-

at best men in the Presbytery...  
+ caused to be stricken from the report  
all matter of a libelous nature, before  
it was adopted. Of course men when  
they voted against it...  
I referred to...  
because you  
knows my  
point, as  
you must be  
of your mis-  
sionaries  
better than anyone  
I see known to  
the Presbytery.  
I am too  
granted some-  
times in me,  
but if I know  
my own  
heart I am  
always in-  
sistent  
above every-  
thing else...  
I know you of  
Christ in others  
my life - no matter  
I shall now form an independent Presbyterian Church.  
Very cordially, Adeline W. Owen

I shall now form an independent Presbyterian Church.  
Very cordially, Adeline W. Owen

Mr. Speer

September 12, 1927

Miss Adeline W. Owen,  
16 Franklin Place,  
Morristown, N.J.

My dear Miss Owen,

I wrote you the enclosed letter when I was at Lakeville but, as you will see with inexcusable thoughtlessness addressed it to Plainfield instead of Morristown. Please forgive me for what must have seemed to you apparent remissness in acknowledging your letter which came to me there. I have also written to you since coming back to New York. I trust that letter reached you safely.

With kind regards,

Your sincere friend,

RM:C.

Mr. Speer

September 9, 1927

Miss Adeline W. Owen,  
16 Franklin Place,  
Morristown, N.J.

My dear Miss Owen,

On returning to New York I found your letter of August 21st to me and your note of August 27th to Mrs. Bidwell. It was because of my instructions to Mrs. Bidwell that she had opened the letter, although it was marked "Personal." My experience is that about one letter out of twenty of those which come to my office marked personal is personal in any sense whatever. If letters are marked "Private and Confidential" of course they are kept unopened but even such letters have often nothing in them that is private or confidential, but are simply so marked with the idea, I suppose, that they will secure special consideration. Any letter that is really of a very personal nature will be ~~examined~~ at once in the first sentence or so, and will be at once so regarded.

I trust you will excuse Mrs. Bidwell of any dereliction. Miss Connell and she are scrupulously careful in all matters.

I am glad that you found Stony Brook so helpful. I have spoken there several times but never I think at this particular conference. The last time I saw Dr. Carson was at Stony Brook, at a commencement of a school there of whose Board of Trustees he was President.

I had already Mr. Watkin Roberts' pamphlet, which I return herewith. His statement with regard to Dr. J. Wilbur Chapman in so far as it relates to our Board is wholly untrue. Dr. Chapman was a member of our Board for some years. When he and Dr. Ottman came back from their trip around the world they met with our Board a whole evening at which time they made reports. They spoke of some missionaries in regard to whom they had misgivings but none were of our Church and in answer to specific questions they cleared our Missions which they had visited of any suspicion. I do not know Mr. Roberts personally, but I had some very unsatisfactory correspondence with him when he was in this country several years ago, which I should be very glad to show you at any time. He made some statements in an address at Memphis which were utterly false, and when these statements were explicitly contradicted by Dr. Ewing, Dr. J. J. Lucas and Dr. Janvier, Mr. Roberts equivocated and evaded and, ultimately, declined honorably to retract his false statements or to make any apologies to those whom he had slandered.

With regard to his pamphlet, I think there are a number of statements which are open to grave objection. As you and I know there is enough to cause anxiety and distress and the cause of true Christian loyalty needs all the faithful support that can be given to it, but I do not believe that it is helped by the spirit or tone or substance of much that Mr. Roberts has said.

Miss A. W. Owen, p. 2

9/9/27

Our real problem is the positive and constructive problem as to what we can do to raise up among the younger men and women a strong body of faithful believers and faithful witnesses to whom Christ will be the greatest of all convictions and the deepest of all realities, and who will show in their own lives and proclaim in their message the full New Testament conception of Him and His gospel.

With kind regard,

Very cordially yours,

RWC:C.



Adeline W. Owen

Mr. Speer

HEGEMAN HALL  
JOHNSTON HALL

HOPKINS HALL  
THE AUDITORIUM

STONY BROOK ASSEMBLY  
STONY BROOK, NEW YORK

Aug 27-'27

My dear Mrs. Bidwell:

I was unaware that it was a Secretary's duty to open communications marked "personal", & I am extremely sorry that you did this in the case of my letter to Dr. Speer. Since it was meant for him only, & since this was clearly indicated on both envelopes.

I wish now I had sent it direct to his summer home, from which his letter to me, had come.

Sincerely,

Adeline W. Owen

I will send a note to him asking him to consider it, as soon as possible, on his return

His office in N.Y.C.

Adelene Owen

Ackd. Aug. 26, 1927

HEGEMAN HALL  
JOHNSTON HALL

until Aug 30<sup>th</sup>

HOPKINS HALL  
THE AUDITORIUM  
Mr. Speer

STONY BROOK ASSEMBLY  
STONY BROOK, NEW YORK

August 21-1927

My dear Dr. Speer;

About three years ago I wrote Will Moody, that dearly as our family has always loved Northfield, since the very first Conference held there, & well as my mother & her sister Miss Graves, knew Dr. W. L. Moody, yet I would not come to Northfield again in the Summers, nor give anything to the Schools, until he ceased summoning Modernist preachers & teachers to the Northfield platform or to engage in any of the Northfield work.

Hence I went to Wisconsin which is tremendously interesting, <sup>but is rather far fr. my family!</sup> This year for the first time I have come here. There is no view & one misses the great open spaces, the exquisitely lovely views, the mountains & fields & rivers, - of Northfield. <sup>and one misses many old-time friends in.</sup> But the Stony Brook Assembly Estate is a fine bit of property with room for at least a double expansion; it is near at hand & it is a blessed spot

with a wonderful loving tenderness in its atmosphere. - for everyone here is a tested one. To whom the faith of Christ is very precious, for which they are willing to gladly bear, what they have suffered. <sup>for which they</sup> many <sup>perhaps</sup> have yet to suffer much more. Dr. Meyer - Dr. G. C. Morgan are with us. also Dr. Greenway, Dr. Englis, Prof. Granstaff of Lane Theol. Sem. Dr. Faulkes, <sup>Dr. McEwen</sup> & other splendid Presbyterians. Someone yesterday expressed the wish that you too, were here. I said I wished indeed you were, for you were one of the loyal ones today. I am praying for you. I will get as many as I can to pray for you daily, Dr. Speer - for in the providence of God the affairs of the whole Presbyterian Church in America, & in the Foreign Field also, center more in you, than in any other living man. It is a fearful responsibility, & a vast, immeasurable opportunity. Oh that God may use you as His channel for Him to purge the Presbyterian Church at home & abroad from every taint of error, from every whit of worldliness & politics, & get her back to the posture of "advancing on her knees".

STONY BROOK ASSEMBLY  
STONY BROOK, NEW YORK

in humility & prayer, in faith & obedience. A whole generation is growing up <sup>many of</sup> in our churches knowing very little of Christ, or the Bible or prayer - & very much of "the fashion of this present world": the mere sent faith to conquer for Christ; - but false doctrines have insidiously crept into many a heart & life leading to teaching in the teaching employed, so that Christ is wounded. - The devil is rejoicing in such teaching in such teaching proportion to the unfaithfulness shown <sup>in such teaching</sup> to the <sup>record</sup> witness God has given us concerning His Son - I John 5:9-12. I enclose a pamphlet containing Watkin R. Roberts' report concerning matters in India. I know it is almost impossible for a visiting Secretary to see these conditions for himself, for I was in Etah when Dr. Stanley White came. He was only with us 1 1/2 days. We had every part of the work to show him, --- & the urgent need for help in each part, for both money & workers to lay before him. We did emphasize the need of strongly

evangelical missionaries, in that strongly evangel-  
istic field. but we criticized no-one. we were too  
happy to have our strong friend from home  
there. <sup>He was gone so quickly, & we had told him so little.</sup> the time flew so! <sup>anyway</sup> in Utah, everyone  
(with <sup>the exception of</sup> just one who was a little doubtful) was  
just as strongly evangelical as could be, & we  
were a wonderfully united & happy missionary  
family. But in Swaziland I saw some things:  
It takes time to know the false teaching  
for what it is. -- time to observe & to weigh it.  
The missionaries who live year after year  
on the field know, what the best of ambassa-  
dors merely passing thro', could never discover.

You may have seen this pamphlet before.  
I'm sending it to you, in case you have  
not; - & also because even if you have, if you  
would be willing to answer the few queries  
I have made in some of the margins, concerning  
our Treasury Box of Foreign Missions, over your  
initials. I would certainly be very glad to  
know exactly how matters stand in each situation  
<sup>with adequate authority.</sup> questioned, & then, would you very kindly  
return this copy to me, at your convenience?  
There is no special hurry, but I want to use  
it in other directions also. Thank you.

You asked about the Moderator of the

STONY BROOK ASSEMBLY  
STONY BROOK, NEW YORK

Presbytery of Morris + Orange. He is Rev.  
Joseph Walsh of Whippany N.J. He is forty  
or more - possibly 45 yrs. of age - a jolly  
type, friendly to everyone. But he is wholly  
poor. His house in Whippany is a mere  
shack + his church is run down badly,  
the congregation being very small. A few  
years ago he was selling brooms in Morristown  
to try toeke out a living for himself + his  
family. Mr. Walsh was very anxious indeed  
to get the Superintendency of our Market St.  
Mission two years ago, but when asked to  
state definitely whether he was a Modernist  
or a Royalist, he said he held much in com-  
mon with both positions! So he didn't do  
for us. we don't want a man who is on  
both sides of the fence, for any soul-saving work.  
I don't think we can expect anything at all  
from him, <sup>in our Morristown situation</sup> for he is a mere tool in the hands  
of the strong Modernists who rule the Presbytery,  
especially since they sent him out to San Francisco

Return to Morristown Sept. 7<sup>th</sup> & leave here in 10. Shall be in N. Y. C. Phil. between  
times.  
where he voted with the modernists on slavery issue.  
last May, to his very great delight. He is kind-  
hearted, but has no influence at all. I am  
so disappointed that you cannot come,  
for everyone knows you are just, & will  
insist on justice: & that is all we want.  
We ask no favors - we want nothing more  
than our just due as Presbyterian Christians  
to be given to us. But, we do ask that the  
Presbyterian Church should perform her full  
duty in giving justice to this Minority.  
Could you write to Mr. Walsh, do you think?  
Not unless God leads you to, -- but perhaps  
He may do that. -- & perhaps He may yet send  
you to us, i.e. to the special Mtg of Presbyteries  
if we can get it called!

I'm glad you have the farm in Conn.  
No-one deserves a restful old age more  
than the Church's senior For. Missy Secretary,  
as we all will know. Yet, -- I hope that  
time is yet far away, & that your strength  
& life may be abundantly renewed, & that  
your spirit may be revived daily by the  
inflow of God's Holy Spirit, & that you may be  
used more in this year, than in all your  
life before. Very Cordially, Uxaline C. Orrin.



## MINNEWASKA MOUNTAIN HOUSES

MINNEWASKA, ULSTER CO., N.Y.

GEORGE H. SMILEY  
PROPRIETOR

<sup>sometimes</sup>  
nature.

Except you & some others of course - But that  
The "Investigating Com. of Presbytery" appointed to examine into the conditions  
back of our appeal to be formed into a new  
Church, met <sup>early in July last</sup> & called our Executive Com. <sup>to</sup> see  
it - But there was no prayer! They did not seem  
to take the Lord Jesus into it at all. I was really  
shocked that Christian (I hope) ministers & elders  
could leave Him out so calmly.

At the next meeting of Presbytery in Sept.  
they will meet at the Central Presby Church  
in Orange, & in the afternoon will install  
the new pastor of that church -- I forget his name.  
(Dr. Boyle)  
In the a. m. a <sup>sermon</sup> missionary address are usually  
scheduled, & this with the quarterly routine  
work will undoubtedly crowd every moment  
of both sessions - I doubt if our important  
matter will come in for more than ten minutes'  
attention, & I do not think we can receive any  
justice unless, you are present - You are just &  
kind & brave. You are our Moderator for the  
whole Church, & have ex officio rights in every  
Presbytery. I know our Executive Com. of the

seems to me to be the trend - Christ is  
being worshipped in the home of His friends



we absolutely refused to countenance the consolidation of all Presbyterian worship, service, opportunity & property under Modernist control. We are not a large group, but are a very happy one, even tho' the church courts refused to provide a roof to shelter us, from all the Presby property in Morristown. Our Saviour had not where to lay His head & we should not complain if that is our lot as a church, for His sake. We want to be organized & recognized as loyal Presbyterians, into a church so we can take new members into our number at the Communion Service, which we however regularly observe now.

With very good wish for the Church of Christ in India, America & the world everywhere - Adeline W. Owen

Presbyterian Minorities in Morristown want to ask two ministers & two elders to call a special meeting of Presbyterians just ten days, <sup>or even later if necessary</sup> after the regular meeting in September, to fully consider our application, situation & need, from where we shall act accordingly, taking all the time necessary for this.

If you can tell me any day in the first week in October that you could be present at such a special meeting of Presbyterians, we will ask that it be called for that day. <sup>i.e. our Minorities' Ex. Com.</sup>

Please do not be too busy to come, Dr. Speer. It is in such critical decisions, that the loyalty of the Church is safe-guarded. God has called you to see that it is safe-guarded this year. Come to us - for we need you very much indeed, just now. i.e. Come to that special meeting.

I could never, never return to India with a pure Gospel message in my heart if I failed to keep the "straight & narrow path" <sup>of simple faith in all things</sup> in this country. The other way may seem more popular, - but it is not loyal, - it does not "keep the faith" as Paul did; & our group is so happy & free, since

Adeline C. C. C.

Mr. Speer

27



MINNEWASKA MOUNTAIN HOUSES

Cliff House

MINNEWASKA, ULSTER CO., N.Y.

Aug 1. 27

GEORGE H. SMILEY  
PROPRIETOR

My dear Dr. Speer;

I wish I might have heard you preach in New York yesterday, but Minnewaska is too far to make such a trip practical, & the hotel does not wish us to leave or return on Sunday, - any of the guests. But I heard you preach a Sunday in San Francisco, such a big, loyal, inspiring message to an eager, hungry, confused Church. I shall not forget it soon.

Our protesting "Minorities" in Morristown have applied to the Presbytery of Morris & Orange to form our group into a new Church. "The Immanuel Presb. Ch. in Morristown N. J.," & we intend to protect our future in our charter, so there may be, if possible, no way for Modernism with its misinterpretations, evasions & criminal silences, ~~may never~~ <sup>to</sup> ever again trouble that Church. But the Presbytery of M. & O. is I should judge about 4/5 Modernist. Dr. Grant can therefore only help us in a very limited way; he has done I think all he can do already & with no practical result for us, & only unpopularity for himself. - to his great surprise & disappointment, on more than

one occasion. He, Dr. McGilliken, Dr. Rendall & a few more, are hopelessly outnumbered in the Presbytery. They are powerless to see that justice is done to both sides. There is no justice, in the present situation. And Presbytery has been absolutely lawless at times! For example, - The two Parish meetings which railroaded this unfortunate "merger" through were held on Monday June 15, 1925 at 8 p.m. closing at eleven o'clock. The very next morning at 10 o'clock Presbytery convened & ratified the merger, with only Dr. Brank's dissenting vote. But, - the "Form of Govt" gives 10 days' interim for the lodging of a <sup>notice of</sup> Complaint or appeal to the next Judiciary. But Presbytery instead of waiting until Sept. before ratifying the merger, as their Moderator advised them to do, did it at once not 12 hrs. after the Parish meetings. That act alone in the eyes of not a few ministers & lawyers makes all the following decisions of Church Courts illegal. What do you think about it? Dr. MacNaughton told them that their action of June 16<sup>th</sup> was illegal, at their last meeting in June '27. Also they last year, installed Mr. Howard in the new church, when he had never resigned to the South St. Church! All the way through, one Church court after another has committed unconstitutional acts, or made such decisions, and each higher court has condoned afterwards the action of the preceding court, - often after having given us so interested & apparently sympathetic a hearing that we thought our case was surely won.

Dr. Speer it seems as if the Presbyterian Church were no longer run, by faith in God & prayer, but by men's political schemes, & those of a most questionable

Mr. Speer

June 28, 1927.

Miss Adeline T. Owen,  
18 Franklin Place,  
Morristown, N. J.

My dear Miss Owen:

As I reported to you over the telephone in San Francisco, I received your note of June 1st with the accompanying papers which, after I had returned them to you as you requested for signature, I read and then gave to Dr. Mudge to deposit with the other documents of the General Assembly. I think there were several papers like yours filed with him. I was interested in some of the other judicial cases. None of them made any formal protest to be entered on the General Assembly's records and answered if the Assembly desired so to do but I think they did wish to leave some statement with Dr. Mudge as stated Clerk. He will preserve your papers in the same way with these.

As to your problem in Morristown, I wish I were intelligent enough and wise enough to be of some service but indeed I am not. But I have a great deal of confidence in Dr. Brank and even though the decisions of the Committee of the Presbytery of which he was a member may not have satisfied you, I do not believe there is anyone with whom you could more helpfully advise or who would seek more earnestly to see that only what is right and just to all and by all should be done. I am sending him a copy of this letter so that if you care to confer with him he will, I am sure, be ready to help in any way that he can.

With kind regard, I am

Very sincerely yours,

RES/V

Adeline W. Owen Mr. Speer

HOTEL ST. FRANCIS

MANAGEMENT—THOS. J. COLEMAN

UNION SQUARE  
SAN FRANCISCO

June 1, 1926.

My dear Dr. Speer:

I am sending a copy of our "Complaint" for which the Minorities of Morristown have gran cause. Also herewith please find a protest from the two delegates of the said Minority group in Morristown against the injustice of yesterday's decision. We have no floor privileges or representation. The Presbutery appointed no lawyer for us. Presbutery's first Committee of Nine instead of conducting a vigorous investigation & getting at the facts in the junior vote & other matters, as they, & not me, had the

# HOTEL ST. FRANCIS

MANAGEMENT—THOS. J. COLEMAN

UNION SQUARE  
SAN FRANCISCO

authority to do, say as a court, altho'  
they were appointed to investigate.

— We asked the Permanent  
Judicial Commission to answer  
us as the Lord Jesus Christ  
would do, since they are called  
"a Court of Jesus Christ," but they  
did not do that. He would  
never deny <sup>adequate & full</sup> protection to loyal &  
faithful believers in Him. The  
Permanent Judicial Commission  
ignored the doctrinal issue, <sup>because</sup>  
they were afraid of it, we are certain.  
But God can never bless the  
Presb<sup>er</sup> Church & send the prayer  
for revival until this question is  
faced & dealt with, & the Church

# HOTEL ST. FRANCIS

MANAGEMENT—THOS. J. COLEMAN

UNION SQUARE  
SAN FRANCISCO

is purified from error. It shocked me beyond words to see nearly half of the Com-missioners yesterday rise to sustain a statement that the Lord Jesus Christ had a human father, thus flouting the Word of God + the Creed of our Church. Is the Presb<sup>y</sup> Ch. headed for rationalism? Oh, Dr. Speer use your high office to protect her faith by a drastic purification of it if need be. You see I turn to you, as in the old days of missionary perplexity sometimes. Be sure that you will help if you

W. D. Brown  
writing  
can. Sincerely + cordially





the hotel tomorrow a.m. we  
shall be glad. I am so  
thankful for what occurred  
at the Auditorium this a.m.  
We shall pray earnestly that  
God may reveal to you, what  
endangers our great Church & in-  
able you in His power to lead the  
Church out of these bitter

A notice sent to the Continuing Presby. Minorities  
in Morristown N. J. this week. June 16. '27

Forgetting those things which are behind, and reaching forward  
unto those things which are before, I (we) press toward the mark for  
the prize of the high calling of God in Christ Jesus—PHIL. 3: 13, 14.

The glory of this latter house shall be greater than of the former,  
and in this place will I give peace—HAGGAI 2: 9.

After a most intensely interesting session of the General  
Assembly of the Presbyterian Church, U.S.A., your representatives  
there have returned much encouraged as to the future of the  
Church-at-large for many things did not happen as reported in the  
press. True our own ease was finally turned down, as were all  
other doctrinal eases this year. We regret that, though we were  
fully prepared for it. But we believe a new chapter of our history  
is now open wide before us, and that in spite of all appearances,  
rumors, etc., it will be one of cheer and gladness. Let all hearts  
be filled with hope and unity. Let not one fail to do his or her  
FULL PART loyally to meet our opportunity.

We have messages of counsel and greeting for you from  
many friends in different parts of the country who are profoundly  
stirred by the merits of our case. Let EVERYONE who wishes to  
see a Presbyterian Church established here, where the whole Bible  
will be honored and preached as the very inspired Word of God,  
and Christ our Lord will be extolled and worshiped as God, as well  
as the only Holy Man of Whom every declaration in our Holy Scrip-  
tures is absolutely and literally true—come next ~~Tuesday~~ <sup>Friday</sup> evening  
to 10 Community Place, at 8 o'clock. Let ALL Presbyterians who  
are interested come—whether they have ever been members of the  
two Morristown Presbyterian Churches or not. Let no one come  
from mere curiosity—for we must have unity and loyalty from the  
outset. But let everyone, whose heart God has touched, who is  
hungry for the pure Gospel of Christ in its completeness, and who  
wishes to found a church, where this need shall be permanently  
met ~~and needed~~, COME and HELP. Each one is needed—NOW.  
Not next month, or next year but NOW. So come yourself; get  
all your Presbyterian friends and neighbors who may be of like  
mind to COME; get those from nearby towns or communities to  
COME. Write to friends at a distance to pray for us. Come—all  
of us—in the spirit of Prayer, for “With God all things are possible”—“And we are Christ’s and Christ is God’s.”

We should love to feel you were with us in  
prayer, at this very important time. A. W. Osburn.

Edward J. Swiggett

Mr. Speer

The Presbytery of Cincinnati

Rev. Edward C. Swiggett, D.D.  
Stated Clerk

2132 St. James Avenue  
Cincinnati, Ohio

RECEIVED

July 11, 1927..

Robert E. Speer, D.D.,  
New York, N.Y.,

JUL 14 1927  
Mr. Speer

re. J. L. Hartzell

My Dear Dr. Speer:

The Stated Clerk of the Presbytery of Cincinnati was instructed to communicate with you in reference to the status of foreign Missionary J.L. Hartzell, Prae, Siam.

Mr. Hartzell was ordained by the Presbytery of Cincinnati many years ago, and his name has been carried on the roll of this Presbytery of Cincinnati ever since..

His name has appeared in the Minutes of the G.A., for some years as a member of the Presbytery of North Siam. It does not appear how he became a member of that Presbytery, if he is a member..

Manifestly there is an impropriety somewhere, as the reduplication of his name would amount to padding of the rolls of ministers.

With delightful memory of our meeting in San Francisco,

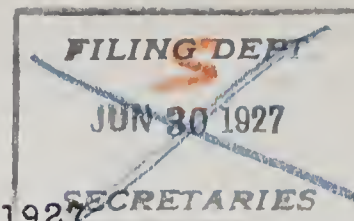
Cordially, Edward J. Swiggett

Mr. Speer

*b. a. Derrick*

PRESIDENT'S OFFICE

GIRARD COLLEGE  
PHILADELPHIA  
STATION C



RECEIVED

JUN 25 1927

June 24, 1927

Mr. Speer

Dr. Robert E. Speer  
Board of Foreign Missions  
156 Fifth Avenue  
New York City, N.Y.

Dear Robert:

I have read yours of June 22 to Dr. Sailer, and do not see why there should be any misjudging of your position. Indeed, I do not see that there was any ground for the position taken by Dr. Sailer at the meeting of the Committee.

Personally, I stand with Dr. Brown and yourself for the historic position of our Board, that the purpose for which we are in the foreign field is the dissemination of the Gospel. That is, and should be, the central problem or project of our undertaking. To make religious teaching in our institutions incidental or optional would, in my opinion, go against the great fundamental purpose for which presumably we are all working, and for my simple self, I had rather have us withdraw our schools altogether than to give up their primary and sole religious purpose.

Dr. Mudge has written me of the proposed meeting of the Princeton Committee in November.

The Trustees of the General Assembly have decided for the distribution of the income from the Harbison Estate for the first year. The whole matter will come up for a re-distribution in succeeding years.

There are two questions at issue in this matter, both of which were discussed by the Trustees. The first is the question of the distribution of the principal to the respective boards, allowing the boards to handle the principal as they handle other undesignated funds. The second, is the proportionate share of either income or principal which will be given to each board.

I refrained from entering into the discussion when these matters were pending in the meeting of the Trustees, because of my membership on one of the boards concerned. I felt it was an indelicate thing for me, as a member of the Foreign Board, to make an argument against the proposal of equal distribution.

Another member of the Trustees, namely, Dr. Walter Cherry, is now a member of the Board of Foreign Missions.

I will be glad to talk with you about this matter in the autumn. It might be that we could bring Dr. Cherry into the

PRESIDENT'S OFFICE

GIRARD COLLEGE  
PHILADELPHIA  
STATION C

Dr. R.S.

-2-

June 24, 1927

conference.

Trusting that you are going to have a restful and pleasant summer, and with sincere regards,

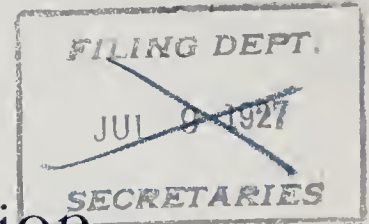
Yours faithfully,

*Charles A. Kerviel*

H/Z

President

W. S. Holt



The Presbyterian Board  
of  
Ministerial Relief and Sustentation

GEORGE FRANCIS GREENE, D.D.  
President  
ORMOND RAMBO, ESQ.  
Vice President

HENRY B. MASTER, D.D.  
General Secretary  
W.S. HOLT, D.D., LL.D.  
REV. REID S. DICKSON  
Associate Secretaries  
GEORGE A. HUGGINS  
Actuary

JOHN H. GROSS, D.D.  
Treasurer  
MISS F. JOSEPHINE FRAME  
Assistant Treasurer

912 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

July 6th, 1927.

Robert E. Speer, D.D.,  
156 Fifth Avenue,  
New York City.

My dear Moderator:-

I have just received the copy of your letter to the Church dated June 30th and have read every word of it with great interest. It is a splendid letter and I hope will reach the heart of every man to whom you have sent it, as it most certainly has touched mine deeply.

With best wishes,

Affectionately yours,

( W.S.Holt )  
Associate Secretary

WSH/HIH

LAW OFFICES  
OF  
CHARLES HEEBNER  
J. CLAUDE BEDFORD  
WILLIAM L. KINTER  
CHARLEMAONE T. WOLFE

*J. Claude Bedford*

Mr. Speer

1710 PACKARD BUILDING  
111 SOUTH FIFTEENTH STREET  
PHILADELPHIA

December 24, 1927.

*S*

Mr. Robert E. Speer,  
156 Fifth Avenue,  
New York City,

My dear Mr. Speer:

Your letter of yesterday came this morning and I appreciate the very careful way in which you have stated the advantages of using the four Church Boards for gifts in perpetuity.

This is just what I wanted and I hope it will make some impression upon the Scotch Covenanters clients of mine.

Wishing you all the good things of the Christmas season, I am,

Yours very sincerely,

*J. Claude Bedford*

Mr. Speer

December 23, 1927  
(Dictated December 20)

Mr. J. C. Bedford,  
1710 Packard Building  
15th & Chestnut Streets,  
Philadelphia, Pa.

Dear Mr. Bedford:

It was a great pleasure to see you here the other day and to have those few moments with you at lunch time. I am afraid it was a very scanty luncheon, but that is all that one can find time for in these busy days.

I want very much to write this allied word of earnest conviction with regard to the present work of our Church and the best forms of benevolence for our people.

I believe that the Boards of our Church are among the most trustworthy and efficient agencies in the world. They have ministered with the greatest fidelity and conscience, and they have the advantage of being continuing agencies bound by their very organization and constitution to the continuing mind and purpose of the Church. They must report annually to the General Assembly, which elects all their members. Any one who wishes to give money for good causes cannot do better than to entrust it to these reliable and abiding agencies. Oftentimes individual projects are attractive but many of these are not sufficiently safeguarded and many of them lapse with the individuals who for a time have projected them. There could be no such assurance of careful administration and of permanence and continuity as is provided in the responsible Boards of the Church. Those who wish to give for religious purposes especially would do wisely to entrust their funds to such agencies as those of our own Church regarding whose fidelity there can be less doubt than regarding any other organization of which we know.

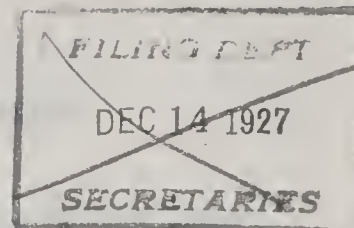
I trust that you may have a very happy Christmas and a blessed New Year.

Very cordially yours,

RES/B



Mr. Speer



December 13, 1927

*Miss W. K.*

Miss Fattie M. Brown,  
48 Henway Terrace,  
San Francisco, Calif.

My dear Miss Brown,

Your letter with regard to the autonomy of the women's missionary societies and their control over their offerings is just received. At the time of the consolidation of the Boards of the Church, the General Assembly took the following action:- See Minutes 1922, page 160 - assuring the women's societies that their integrity should be respected:-

"That great care be taken to conserve and develop the invaluable work done by women in the churches throughout the country in the interest of missions - (1) by maintenance of the Woman's Local, Presbyterial and Synodical Societies, and (2) by affording these societies opportunity to make nominations to the Board for membership on the Board.

"The General Assembly recognizes the service which has been given to the Church for many years through the Woman's Board of Home Missions and the Woman's Board of Foreign Missions and is fully aware of the spiritual and educational value of the woman's missionary program in the individual church.

"The General Assembly appreciates the large moral and financial responsibilities which these Boards have assumed for enterprises established on the Home and Foreign Mission Fields and realizes that the support of these have been secured only through the efficient and carefully coordinated organization of the women - synodically, presbyterially and locally.

"The General Assembly therefore recommends that these agencies be maintained at their present level of service and be held to their present standard of responsibility in order that the program of the local church and the work assumed on the Mission Field shall not suffer during the period of the reorganization of the Boards."

From time to time since, the question has been raised in the General Council and each time the women's societies have been encouraged to go forward with their work in full control of their own activities and contributions.

Under the Constitution of our Church of course the Session is the supreme governing body, subject to the Presbytery on the one hand and the congregation on the other. Any questions that arise ought to be possible of a just and Christian solution in conference between the officers of the women's societies and the pastors and elders.

I have answered your question in general terms but I judge it relates specifically to the 125th anniversary of the establishment of the Board of Home Missions, and I am referring it, accordingly, for any further reply to Dr. Marquis, Secretary of the

12/13/27

Board of National Missions. I am not aware of any action taken by the last Assembly abridging the freedom of the women's missionary societies, or limiting their control of their meetings and offerings. Whatever limitations there may be lie, I should suppose, in the normal application of the Constitution and government of the Church.

The specific resolution of the Assembly with regard to the celebration of the various anniversaries was as follows:

"That the General Assembly make recognition of the Anniversaries occurring this year in the work of the Board, namely, the 125th anniversary of National Missions, the 50th anniversary of the Women's Work, and the 50th anniversary of the Work in Alaska, and recommends an appropriate observance of these several anniversaries by all of these organizations within the Church, culminating in an inclusive Church Rally in November. The Assembly would impress upon the Churches the unique opportunity afforded by the celebration of these anniversaries for a constructive study of the contribution of the Church to the life of the Nation throughout these years, and urges upon the Pastors and the People that they make this an occasion of much study, setting aside a definite period of time for this purpose.

"The Assembly further urges upon the Churches the adoption of the method suggested by the Board for realizing that part of the budget designated as the Anniversary Fund, namely, that at a Church Rally in November, every member and adherent of the Church be asked to give at least \$1.25 as a token of appreciation of 125 years of service on the part of the Church to America, and as an expression of desire that the work go forward.

"The Assembly recognizes the Jubilee Year of organized Mission Work by Women and Young People, and expresses its gratitude to God for the outstanding contribution of these groups to the life of the Church in the past 50 years."

Trusting that you may have a very successful observance of the anniversaries in your church, I am,

Very sincerely yours,

RES:C.

Mr. Speer

J. D. Burrell

# WESTERN UNION

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

**CLASS OF SERVICE**

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

1927 JUN 24 AM 7 45

FLATIRON BLDG. N.Y. NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at:

1927 JUN 24 AM 7 32

*MS*

*S*

BB124 9.EASTNORTHFIELD MASS 24 711A

DR ROBERT E SPEER.

156 FIFTH AVE NEWYORK NY.

NEXT HIGHEST NAMES WERE DULLES NEWYORK AND COMIN DETROIT.

J D BURRELL.

RECEIVED

JUN 24 27

Mr. Speer

AMBERT G. MOODY,  
MANAGER

IN THE HEART OF NEW ENGLAND AMONG ITS MOUNTAINS

RALPH M. FORSAITH,  
ASSISTANT MANAGER

Mr. Speer

FILING DEPT.

JUL 21 1927

SECRETARIES



THE NORTHFIELD

OPEN ALL THE YEAR

Mr. Speer EAST NORTHFIELD, MASS.

Friday June 24. 1927

Dear Dr. Speer:

I have been at New Haven a few days and am now here with the Evangelistic Com. mission of the Federal Council, which explains my delay in answering your letter of June 18 regarding the declinations of Dr. Bushnell and Mr. Hoover of their election to the Judicial Commission.

You are most kind in your reference to my humble share in the Assembly's activities but I feel that it is scarcely deserved in view of the fact that two out of the three  
(over)

no names of our special committee have declined their election. And I thought I had covered that possibility for Bushnell certainly consented to me and the committeeman who suggested Mr. Loomis assured us he would accept. This alone prevented our telegraphing for his consent.

As I have just wired you, the next highest names in the balloting of our committee were Mr. Dulles of New York, formerly Asst. Sec. of State of the U.S., and Rev. Dr. John Comin of Detroit. Mr. Dulles I do not know but I can say that Dr. Comin is a very level-headed man. Incidentally he is a brother-in-law of Dr. Swearingen.

While I am writing, you will not mind I am sure



## THE NORTHFIELD

OPEN ALL THE YEAR

EAST NORTHFIELD, MASS.

3

if I express my pro-  
found gratification at  
you being our moderator  
and at the fine Christian  
spirit with which you  
led our operations,  
with kind regards,  
Faithfully yours,  
J. D. Russell.

Judicial Com.

156 Fifth Avenue  
New York City, New York  
June 20, 1927 (Dict. June 18)

Reverend Joseph Dunn Burrell, D.D.  
32 Court Street, Brooklyn, N.Y.

My dear Dr. Burrell:

Both Dr. Bushnell and Mr. Loomis have written to Dr. Mudge, stating that it will be impossible for them to serve as members of the Judicial Commission. It becomes my duty accordingly to appoint members to the Judicial Commission in their places to serve until the conclusion of the next General Assembly.

I think it might be helpful in selecting successors to Dr. Bushnell and Mr. Loomis if you could send me a list of the names that were before your Committee at the General Assembly, if by any chance you have preserved such a list. The choice, of course, wouldn't need to be confined in this way as I understand the Moderator's responsibility and judgment in the matter are not limited, but I should be very grateful if you have any names that you could suggest as the result of the deliberations of your Committee.

I have been meaning to write at the first opportunity to thank you for the valuable service which you rendered as Chairman of the Committee on Nominations to the Judicial Commission, and also for all your other help through the Assembly.

With kind regards,

Very sincerely yours,

RES/B

FILM COPY  
JUL 21 1927  
SECRETARIAT

Mr. [unclear]

156 Fifth Avenue, New York City.

July 19, 1927  
(Dictated 15th).

The Rev. J. A. Bushnell, D.D.,  
Westminster Church,  
Minneapolis, Minn.

My dear Dr. Bushnell,

Your very kind note of July 4th was duly received. After correspondence with Dr. Burrell, Chairman of the Committee on Nominations to the Judicial Commission at the last General Assembly, I asked Dr. Comin of Detroit if he would take your place on the Commission until the coming meeting of the Assembly. The Moderator has power to fill the vacancy only until that time. Dr. Comin has accepted.

Mr. Loomis, who was elected with you at the Assembly, has also found it impossible to serve, and Judge De Witt of Nashville has consented to fill that place.

I am in correspondence with Dr. Marshaw with regard to a week in Minnesota and North Dakota next fall, and shall look forward, as you suggest, to speaking for you on the morning of October 9th and for Dr. Swearingen at his vesper service and Monday evening at the Minneapolis Presbyterian Union.

I am writing this letter at our new home in Lakeville. Miss Cornell of our offices came up with me last evening, and we are putting in several days here in the beauty and freshness of the country and are glad to be away from the intolerable heat and noise of the city. I trust that you are comfortably settled at Southwest Harbor and that you may have a beautiful summer.

Ever affectionately yours,

RES:C.



J. E. Bushnell

Westminster Church

Minneapolis, Minn.

**FILING DEPT**  
July 4, 1927  
**JUL 21 1927**  
**SECRETARIES**

Dear Dr. Speer:

Mr. Speer

Let me thank you for your very kind personal message.

The volume of praise for the last General Assembly and the way in which its Moderator directed it still increases.

I am happy to note that you can probably be with us for October ninth for the morning service. Dr. Swearingen says he will be glad to have you for his Vesper Service.

With reference to the Judicial Commission the best available man here, I think, would be Rev. Thomas Ross Paden, D.D., Pastor of the Bryn Mawr Church. He has been for many years prominently useful in our Synod, for a long time Pastor in Munkato. He came here recently to take a lighter charge as he is past his prime. Of judicial temper, well informed on Presbyterian matters, sound in the faith and of irenic spirit, I believe that he is well adapted for this work. I am not sure as to his physical strength, but if you have no other in view he might serve you for at least the coming year. Otherwise I do not happen to know of one in the Twin Cities or vicinity whom I could at present mention.

We are leaving today for our

see  
general record  
7/11/27

nest in Southwest Harbor, Maine.

I trust that you and Mrs. Speer  
and family will greatly enjoy your new quarters  
in my native State.

With affectionate regards,

Sincerely yours,

*J E Bushnell*

Dr. Robert E. Speer,  
New York City, New York.

Speaking

Mr. Speer

156 Fifth Ave.,  
New York City,  
June 28, 1927.

Rev. John E. Bushnell, D.D.,  
Westminster Church,  
Minneapolis, Minn.

My dear Dr. Bushnell:

Ever since the Assembly I have been waiting for an opportunity to thank you for all your helpful service as Chairman of the Committee on Christian Education. It was a great comfort to know that you were at the head of the Committee and I trust that it was not too much of a care.

We certainly have a great deal for which to thank God as we look back over the work of the Assembly. One has a new faith as he realizes how clearly and surely God will take care of things and pervade them with His Spirit if we will only trust ourselves to Him.

Dr. Mudge has sent me your letter confirming what you said when we last met in San Francisco with regard to your feeling that you ought not to take service on the Judicial Commission. Mr. Loomis has written also that he cannot undertake this responsibility. Dr. Mudge and I are conferring, accordingly, as to the best appointments that may be made to fill these two vacancies. Have you any suggestions?

I have not forgotten your kind invitation to spend a Sunday in Minneapolis and St. Paul and I have been trying to arrange this. It seems probable that I shall be in Milwaukee on October 7th and at the Synod of Minnesota on October 11th. In that case I could have Sunday, October 9th, for Minneapolis and St. Paul if you and Dr. Swearingen approve. If you will let me know whether this would be convenient I ought to be able by that time to let you know definitely whether it will be possible for me.

With warm regard, I am

Very cordially yours,

July 27, 1927

To the Foreign Missionaries of the  
Presbyterian Church in the U.S.A.

Dear Friends:

It is with a strange feeling that, having been associated with you all these years in our common friendship, I should now be writing to you, with no change in the old relationship, yet also in this new capacity. As you have heard, I ventured to tell the General Assembly in the beginning that its action was understood by me and would be understood by the whole Church, and by the world also, to mean that it was recognizing the rightful place of Foreign Missions in the life and work of the Church and declaring the resolute purpose of the Church at this time to hold unswervingly and unyieldingly to its missionary duty.

But, also, as you will have heard, the Assembly made it clear by its definite action that it wishes to exalt, this year in the life of the Church, the ideal of direct and tireless evangelism, which is at the heart of the whole foreign missionary undertaking. It directed Dr. Mudge and me to send a letter to this effect to the whole Church and it instructed the General Council to appoint a committee to forward the Assembly's purpose. Such a letter has been sent to the Church, and it is enclosed herewith. And such a Committee has been appointed. Some of the things touched upon in this letter, the committee wishes in this communication to all the foreign missionaries of our Church to present to you.

1. Foreign missions have always exalted direct evangelism but this committee asks you in the fields abroad to emphasize evangelistic effort even more than in the past. It is significant that in many lands there are proposals to abridge educational freedom and the liberty of religious teaching in schools, while there are still wide open and unimpeded doors in those same lands for the free preaching of the Gospel. Let us seize the opportunity which they present with resolute and persistent purpose. Cannot more men and women be given to this service of wisely and directly proclaiming Christ and the Gospel to men? Cannot such service be given a larger place in the work of each one of us? This is our elementary and fundamental business, to make Christ known - the facts of the Gospel and the everlasting power of Christ to forgive sin and renew life.

2. In all your work during furlough in the home Church and in correspondence from the field, will you not speak of the supremacy of this evangelistic duty and the responsibility of every one of us to seek in all the contacts of life to win others to Christian faith and discipleship? There is a great deal which Foreign Missions have done in the past and can do in greater measure in the future to recall the Church to its primary evangelistic business to speak Christ straight to the world.

To the Foreign Missionaries in the  
Presbyterian Church in the U.S.A.

- 2 -

July 27, 1927

3. Can we not urge afresh upon the churches upon the field the ideals which are now so strongly calling to the Church in America? Perhaps you can use the enclosed copy of the letter which has been sent to the Church at home, and the account of the longing and purpose of the recent Assembly and of our home Church, to awaken an even deeper evangelistic zeal and a hunger for an even deeper life in Christ in the native Church to which you are related. The social and economic aspects of Christianity are important and perhaps at times we are tempted to err and to be content with their importance. Behind and beneath them let us discern and declare the great moral and spiritual realities as primary and essential.

The Church at home wishes you to know how true and strong its missionary interest and conviction are. It wants to see a great quickening of life and enlargement of power, both at home and abroad, and it assures you of its prayers and asks your prayers to the end that all together we may do our work, which is our Lord's work, with greater faithfulness and a far richer fruitage. Shall we not claim, dare we fail to claim, Christ's promise: "He that believeth on me, the works that I do shall he do also and greater works than these shall he do because I go unto my Father?"

Your sincere friend,

RES/B

June 9, 1927

The Rev. Henry B. Master, D.D.,  
Witherspoon Building,  
Philadelphia, Pa.

My dear Henry,

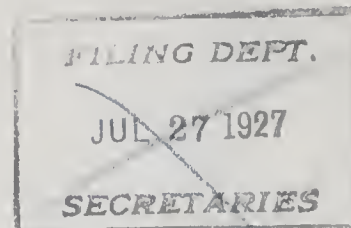
I am delighted to hear from Dr. Stevenson that you will be at Lausanne. I wish I could be with you there, and what we could have a little play time together. It was a great joy to be with you at the Assembly, and it is a joy to work with you in this happy fellowship always.

I want to congratulate you and all who have been associated with you on the glorious triumph of the past year, and in the wonderful presentation of the whole matter to the General Assembly. I cannot say how deeply I have admired and thanked God for your own modesty and self concealment in the great undertaking whose conception and success the Church owes primarily to you.

I am counting on you to let me know of any way whatever in which as moderator I can be of help to you or of service to your Board, with its new name and its new future building upon and perfecting the past, this coming year. There is nothing that I can do that I shall not be happy to try to do.

Very cordially yours,

RFS:C.



July 26, 1927

President W. Douglas Mackenzie, D.D.,  
~~Hartford Seminary Foundation,~~  
Hartford, Conn.

My dear Dr. Mackenzie,

I am not sure whether I spoke to you at our meeting at the National Board of Y.W.C.A. with regard to your very kind letter of June 3rd, but I want to be certain of expressing to you my gratitude for it, and for your reference in it to the General Assembly. It was a really good and remarkable meeting of the Assembly. I never saw a clearer illustration of God's use of human mistakes to offset one another so that quite as much through our blunders as through our good judgments, we were led in security to right ends. I hope that we may have the comfort of such certain leadership and control in the life of our Church all through this coming year.

Please do not trouble to reply to this. It is only a grateful acknowledgment of your own good letter.

I am looking forward hopefully to the outcome of the Lausanne Conference, especially in the matter of the endeavor of that Conference to state the message of Christianity to the world. Perhaps Lausanne will be able to do this so adequately that we will be free at Jerusalem to consider only the distinctively foreign missionary aspect of the matter, and to deal with the application of the universal message to the distinct conditions of the different missionary areas and to the great non-Christian religions.

I trust you are having a good summer, and with warm regard,  
I am,

Very sincerely yours,

RES:C.

Mr. Speer

December 13, 1927

The Rev. John A. Marquis, D.D.,  
156 Fifth Avenue,  
New York City.

My dear John,

I enclose herewith a letter from Miss Hattie Brown of San Francisco, Calif., with a copy of my reply. Will not you or Mrs. Bennett write to her answering any aspect of her inquiry which I may have overlooked?

Thank you very much for your kind note regarding the article on National Missions which I wrote for the Presbyterian Magazine. I trust you will let me know if there is any way during the year in which I can be of any further help to you and the Board of National Missions.

Emmons writes that he was very glad to attend the coal regions Conference in Mt. Carmel. He thought it was a very significant gathering.

Very cordially yours,

RES:C.



*John A. Marquis*

*Mr. Speer*

Board of National Missions  
of the Presbyterian Church in the U.S.A.  
156 Fifth Avenue, New York, N. Y.

S

OFFICE OF  
THE GENERAL SECRETARY

December 9, 1927.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York.

Dear Dr. Speer:

Let me thank you for the fine letter on National Missions you published in the last number of the Presbyterian Magazine, which I have just read. Its spirit and forcefulness are ideal in every way.

Sincerely yours,

*John A. Marquis*

JAM:ES

*John A. Marquis*

Mr. Speer

Board of National Missions  
of the Presbyterian Church in the U.S.A.  
156 Fifth Avenue, New York, N. Y.

OFFICE OF  
THE GENERAL SECRETARY

*JAM*

November 19, 1927.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York.

My dear Robert:

Your note of yesterday in regard to a letter about National Missions has just reached me. Dr. McDowell told me of your kindness in offering to write such a letter, and we both feel that it would do a lot of good. Dr. McDowell, I think, in his telephone communication meant to say this to you. Give us all that you have in mind and we know it will be good. The letter in behalf of the Board of Education was excellent, and it will strengthen all of the Boards if you will extend it to them.

I am exceedingly sorry that through the continued absence of Dr. McDowell and myself a reply was not sent to you as promptly as it should be. Your writing a letter in behalf of the Boards will set a useful precedent besides helping in the present year.

I still carry in my soul the inspiration of your great address at Pittsburgh. It was the finest thing I have ever heard on such an occasion. In case your address is published, which I hope it will be, let me call your attention to the fact that Dr. Wherry of India was a graduate of the Seminary and might be included in your list of the immortals.

Very sincerely yours,

*John A. Marquis*



JAM:ES

November 21, 1927

Rev. John A. Marquis, D.D.  
156 Fifth Avenue  
New York City

My dear John:

Thank you very much for your good letter of November 19th. I must try to see you soon to find out how I can help best in regard to the matter of the letter regarding National Missions. If we could have gone forward with the matter when I suggested it first, I think it would have been well timed, but now it is a little too late to get out for November, and it would be unwise, I think, for me to send two letters - one on National Missions and one on Foreign Missions too close together. I want to do everything I can, however, and should be glad for any suggestions from you and John McDowell.

Thank you very much for your kind words with regard to my address at the Centennial in Pittsburgh. It was a great joy to study the history of the Seminary and its missionary contribution and it was a great joy, too, to try to set it forth. Dr. Kelso has written stating that they expect to publish the proceedings and asking me to write out the address, but I am afraid I cannot get to it until we come back from the General Council.

Thank you for your reference to Dr. Cherry, but I think you are in error in thinking that he was a graduate of Western. His name does not appear in the biographical catalogue of the Seminary, but it does appear in the class of 1864 in the biographical catalogue of Princeton Seminary.

With warm regard,

Very cordially yours,

RES/B

Carroll Garner

Mr. Speer



Water Valley, Miss.  
Oct.-17 - 27.

Dr. Robert E. Speer,  
New York, N.Y.

My dear Dr. Speer:-

It was our pleasure to have in my pulpit yesterday morning one of the missionaries of your Board in the person of Rev. Gayle Beanland from the Cameroon, Africa. My people were very much pleased with the way he presented the work which is being done over there.

In the course of a conversation with him he told me that by writing to your office I would be able to secure a copy of the sermon which you preached before the General Assembly of your Church when you were elected Moderator out in San Francisco in May. If you have this in print it will be a great favor to me to get two or three copies. I have no idea what the charges are for same, but I will gladly return money for same upon receipt of them.

I have just recently finished reading your book, "Seeking the Mind of Christ", which is the last book of yours of a devotional nature, so far as I know, that has come from the press. Like all of your books which I have had the pleasure of reading it was of great help and inspirational to me - I was sorry when I came to the end. I do hope you will give us another one from your pen and out of your heart as soon as time will permit. You will never know, even remotely, how very helpful your life and labors have been to thousands of us scattered over this whole country not of your particular Denomination nor of your own section.

I trust your health is excellent.

With the very highest regards,

Carroll Garner  
Pastor 1<sup>st</sup> Methodist Church

Mr. Speer

September 9, 1927

The Rev. A. B. McCormick, D.D.,  
155 Fifth Avenue,  
New York City.

My dear Dr. McCormick,

I enclose herewith a letter from Dr. Covert with accompanying papers from Mr. Haines, which you will see he wishes sent to you. I have acknowledged the receipt of these to Dr. Covert as follows: "Would it not be well to get a report from some trustworthy person who may have heard Mr. Haines giving the course which he has outlined. There are many new helpful ideas abroad that need to be correlated with the great traditions. The difficulty is to find the persons who can embody and propagate these ideas in their integral relationship to the great body of truth that goes on from age to age whatever the vocabulary of the enlarged range of knowledge of each generation may be."

Will you kindly write to Dr. Covert sending him any suggestions and returning to him the enclosed documents?

Very cordially yours,

RES:C.

H. H. McQuilkin Mr. Speer

FIRST PRESBYTERIAN CHURCH  
ORANGE, NEW JERSEY

H. H. MCQUILKIN, PASTOR  
67 CLEVELAND STREET

Dec. 14, 1927

15

Dr. Robert E. Speer,  
156 Fifth Ave.,  
NEW YORK

My dear Dr. Speer:

Let me thank you for your  
heartening letter to the ministers and mem-  
bers of the Presbyterian Church, a copy  
of which came to me this morning. I  
have read it with great profit. "The  
Tenth Decade," with your message included,  
is likewise most profitable. Have  
asked for fifty copies of it to use  
with our influential people in the  
First Church.

Cordially yours,

H. H. McQuilkin

We broke  
ground for our  
new church  
yesterday. Are prom-  
ised the completed structure  
by Thanksgiving Day.  
H. H. McQ -

Oscar M. Miller

Mr. Speer

PUBLICATION DEPARTMENT

Presbyterian Board of Christian Education  
Philadelphia,

October 3, 1927.

by

Rev. Robert E. Speer, D.D.,  
156 Fifth Avenue,  
New York City.

Dear Dr. Speer:

Mr. Coolidge's recent letter to a Washington Bible class with reference to the Bible, is exactly such a statement as we desire to use on a fine engraved card for insertion in the large number of Bibles that are going from our department during the holiday season. It has occurred to me that Mr. Coolidge might be willing, if properly approached, to affix his signature to the sheet on which we have copied his letter, in order that our reproduction of it may show a written signature and not a printed one.

If you think well of this idea, will you kindly send the sheet to President Coolidge with a letter making such a request? His secretary should know that his signature ought to be written with India ink.

Under separate cover, marked "personal", I have mailed you a copy of the book catalog for which you so kindly gave us a foreword some weeks ago.

Very sincerely yours,

Oscar M. Miller

General Director.

OM:M

*H. G. Mendenhall* Mr. Speer

THE PRESBYTERY OF NEW YORK  
156 FIFTH AVENUE  
NEW YORK CITY

REV. H. G. MENDENHALL  
STATED CLERK

RECEIVED

DEC 14 1927

Mr. Speer

December 14, 1927

Dr. Robert E. Speer  
Board of Foreign Missions  
Building

Dear Dr. Speer:

The action of the Council in re  
Welsh Church has created considerable feeling among  
members of that body. Dr. Covrt of Philadelphia  
was here today in Dr. James H. Speer's office, and  
he will report to Dr. Ludge our conversation.

You will find attached a suggestive  
letter to Dr. Watson, which explains in a measure  
the situation.

Sincerely yours,

*H. G. Mendenhall*



December 14, 1927

Rev. Robert Watson, D.D.  
31 Hempstead Road., J.P.  
Boston, Mass.

Dear Dr. Watson:

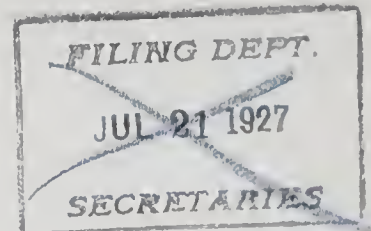
Rev. L. Williams of the Welsh Church was in to see me yesterday about the action of the General Council in regard to the Welsh Church. The Council, I understand, urges a closer union between the two bodies than now exists according to the agreement made in the General Assembly 1920. Mr. Williams seems to feel that one obstacle which has prevented a complete union has been the lack of "contact" on the part of ministers and church bodies. For example in this Presbytery Mr. Williams always sits with us; we send notices of meetings; he is a member of a cloric and we are with him and his people on special occasions. I understand in many parts of the country this contact is not had, and there is not much love on the part of the Welsh brethren for our church.

Now it occurs to me that there may be two ways of helping in this matter. Take the Welsh churches in Vermont as per page 772 of the General Assembly Minutes; there are five of these. In Barre, where one of these churches is located, we have a church. Can you get the pastor of that church to extend courtesies, if he has not done so already, to the Welsh pastor? The same may be suggested of one other Vermont pastor and the Welshmen.

There is another suggestion. In Vermont we have four churches; the Welsh Church has five churches. Would it be possible to have your Synod form a new Presbytery to be called say the Presbytery of Vermont in which these nine churches could form one body? This then would allow the New York Church to come into our Presbytery. The General Assembly in this case could make of the other Welsh (or Oneida) Presbytery a Welsh Presbytery as a part of one Synod, and this might in the east help to solve the problem.

Sincerely yours,

A. G. Newell



July 19, 1927

Mr. Oscar M. Miller *P*  
General Director, Publication Dept.  
Presbyterian Board of Christian Education  
Philadelphia, Pa.

Dear Mr. Miller:

I return herewith the cover pages enclosed in your letter of July 16, and I am glad to append hereto as a postscript the book message which you wished me to write.

Very sincerely yours

RES-MAW  
Encl

P.S. There is one unique and indispensable Book and no other book can rival or displace it, but it ought to send us to many other books and every other book ought to help us better to understand and appreciate it. For the Bible's sake, for our sake, and for their sake, we cannot read too many good books. They ought to be good, the very best, and they ought to be many. One good book a week is a wise reading rule. We may not be able to buy very many, but we can buy or borrow, and the more we read and the better we read, the better we shall be able to understand and proclaim all truth, which is God's truth and the Gospel, which is the best truth.

Oscar M. Miller  
PUBLICATION DEPARTMENT

Presbyterian Board of Christian Education

Philadelphia,

FILING DEPT  
JUL 21 1927  
SECRETARIES

July 16, 1927

RECEIVED

JUL 18 1927

Mr. Speer

Dear Dr. Speer:

A Committee of our Store Managers has just finished selecting a good list of general books to be offered this year through our Stores and by mail. We are emphasizing worth, rather than quantity.

In addition, our catalogue will contain many of the publications of the Board, especially those books and series which have wide interest.

It is our wish to make our catalogue distinctive; not merely to furnish a book list, but to arouse in each recipient an urge for more and better reading.

Accordingly, we have designed a cover that is less commercial in appearance than is usual in catalogues. Copy for the cover is attached.

With this explanation you will understand why we desire that the first page of this year's book announcement carry a book message from you as Moderator of the General Assembly.

I sincerely hope that you will feel disposed to grant our request, and that it will be convenient for you to dictate a paragraph or two now: We are endeavoring to give copy to the printer on the 25th or soon thereafter.

Very sincerely yours,

Oscar M. Miller

General Director  
Publication Department.

With Best Wishes,  
For the Book

There is no unique and indispensable Book and  
no other book can reveal a deeper truth than  
to lead us to many other books and by other books  
bring us back to individual experiences. It is the  
good books. They will be good <sup>the best</sup> as they will be many. <sup>the best</sup> The good  
book a book is a good and reading rule. We expect to be able to buy  
the many but we can buy a browser and the same are read with books to read  
the books in these books to understand a profound <sup>as best, which is the best</sup> the best.

Mr. Speer

RVE:C.

October 21, 1927

Mr. Oscar L. Miller, General Director,  
Publication Department, Presbyterian Board,  
120 Witherspoon Building,  
Philadelphia, Pa.

My dear Mr. Miller,

Your letter of October 3rd with regard to getting the President's signature is only just received by me this morning. I judge there has been some mistake in the date of your letter. I have written at once to the President, as you suggested, requesting him to sign the copy of his letter which you sent me, and which I am forwarding to him. As soon as any answer comes it will be forwarded to you.

Very sincerely yours,

RVS:C.

October 31, 1927

Dictated 29th

Mr. Oscar W. Miller, General Director,  
Publication Department, Presbyterian Board,  
120 Witherspoon Building,  
Philadelphia, Pa.

My dear Mr. Miller,

I have just received the enclosed letter from the  
Acting Secretary of the President. If you will make the  
revision requested by him I shall be glad to take the matter  
up again, or I think it would suffice if you or Dr. Covert  
would write directly to Mr. Clark.

Very sincerely yours,

RTS:C.

Lewis S Mudge

Mr. Speer  
M

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

MODERATOR  
ROBERT E. SPEER, D.D.,  
NEW YORK, N. Y.

514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

STATED CLERK  
LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

VICE-MODERATOR  
WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

TREASURER  
LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

June 8, 1927

RECEIVED

S

Rev. Robert E. Speer, D.D.,  
156 Fifth Avenue,  
New York City, N. Y.

Dear Bobby:

I have your letter of June 7th. I am not at all sure that the gavels which you are forwarding are both the property of the General Assembly. I remember that one of them was so inscribed as to indicate that the givers wished it to be so considered. I do not recall how the inscription on the second was worded. However, we will take care of them both if it is your wish.

Mrs. Mudge and I had a delightful trip home, reaching Philadelphia late on Monday. We sincerely hope you had a chance for some relaxation en route after the strenuous days which were yours in San Francisco. There surely must be some deep significance in the year of association with each other which it is our joy now to contemplate. I am sure that it will, as you suggest, do much to deepen and to enrich our long continued friendship on which, as you say, there has never been a cloud.

Ever affectionately yours,

Lewis S. Mudge

Lewis S. Mudge,  
Stated Clerk.

LSM/H

Lewis S. Mudge

Mr. Speer

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

MODERATOR  
ROBERT E. SPEER, D.D., LL.D.  
NEW YORK, N. Y.

514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

STATED CLERK  
LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

VICE-MODERATOR  
WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

TREASURER  
LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

June 21, 1927.

RECEIVED  
JUN 22 1927  
Mr. Speer

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York, N. Y.

My dear Bobby:

I have just received your draft of a circular letter to be sent out to the members of the General Council over your signature and mine as Chairman and Secretary, respectively. May I begin by thanking you for taking the trouble to frame so helpful an outline of the work of the General Council. It is simply wonderful to have associated with me not only a dear old friend but one who takes the work of the General Council so seriously.

Your admirable letter will be sent out at the earliest possible moment to the members of the General Council, and as you suggested to Mrs. Bennett and Miss Hodge. As the Minutes of the General Council were distributed to the members last week, I am changing the opening sentence of the letter accordingly.

Ever affectionately yours,

Lewis S. Mudge

Lewis S. Mudge  
Stated Clerk

Lewis S. Mudge

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

514 WITHERSPOON BUILDING

PHILADELPHIA, PA.

MODERATOR

ROBERT E. SPEER, D.D.  
NEW YORK, N. Y.

VICE-MODERATOR

WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

STATED CLERK

LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

TREASURER

LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

June 22, 1927

FILING DEPT  
JUL 21 1927  
SECRETARIES

RECEIVED

JUN 22 27

Mr. Speer

Dr. Robert E. Speer, D.D.,  
156 Fifth Avenue,  
New York, N.Y.

My dear Bobby:

Enclosed you will find a copy of our letter  
to the members of the General Council. These letters are going  
out to-day to all the members of the Council.

Ever affectionately yours,

*L. S. Mudge*

Lewis S. Mudge  
Stated Clerk



Lewis S. Mudge

MAILING DEPT

# The Presbyterian Church in the United States of America 1927

OFFICE OF THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY SECRETARIES

514 WITHERSPOON BUILDING, PHILADELPHIA, PA.

CHAIRMAN  
ROBERT E. SPEER, D.D., LL.D.  
NEW YORK, N. Y.

SECRETARY  
LEWIS S. MUDGE, D.D., LL.D.

VICE-CHAIRMAN  
HENRY C. SWEARINGEN, D.D., LL.D.

RECEIVED

June 21, 1927.

JUN 22 1927

TO THE MEMBERS OF THE GENERAL COUNCIL

Dear Friends:

At the close of the meeting of the General Assembly in San Francisco a quorum of the Council met to organize, and you should have received the Minutes of that meeting and of the other meetings of the General Council during the General Assembly. I am writing now to speak of several matters which I hope will be in the thought of each of us throughout the summer and fall until our autumn meeting.

1. It is clear from the overtures which came to the General Assembly and from the spirit and action of the Assembly itself that the Church desires a year of deepened devotion and service. Dr. Mudge and I were instructed to prepare a communication to the Church that would give expression to this feeling, and the Assembly ordered the appointment of a Committee by the General Council which would cooperate with the members of the Church in carrying forward a movement of enlarged and enriched devotional and evangelistic effort. Such a Committee was appointed before we left San Francisco, consisting of Mr. Shipp, Chairman, Dr. Marquis, Dr. Covert, and Dr. McIvor. This Committee held a meeting on Thursday, June 16th and laid out various plans. Will not those of you who are ministers do all you can to strengthen and support such a movement as the Church desires by doing everything possible to strengthen the preaching of the Church in its apologetic and evangelistic power. Will you not press this on every occasion, both in personal conversation and in public address, and will not all the lay members of the Council make this a new year in the way of personal conversational effort to win men to Christ and in discussing with individuals and groups the ways of reviving family religion?

2. The Chairman of the Council was instructed to arrange and appoint the Committees for the year and has obeyed this instruction as follows:

Administrative Committee

Dr. Robert E. Speer, Chairman	Dr. C. R. Erdman
Dr. W. O. Thompson	Dr. J. T. Stone
Dr. H. C. Swearingen	Dr. J. M. T. Finney
Dr. L. S. Mudge	Dr. W. R. Taylor
Dr. M. A. Matthews	Mr. J. W. Smith

Budget and Finance Committee

Mr. J. W. Smith, Chairman	Mr. G. G. Barber
Dr. J. W. McIvor	Mr. G. Nicholson
Dr. S. T. Wilson	Mr. A. Reed

Mr. S. F. Shattuck

Program and Field Activities Committee

Dr. H. C. Swearingen, Chairman.  
Dr. W. P. Schell  
Mr. W. M. Cosby  
Dr. W. C. Covert  
Mr. F. B. Shipp

Dr. H. B. Master  
Dr. J. A. Marquis  
Dr. W. R. Taylor  
Mr. J. J. Ross

My election as Moderator has vacated my place on the Council as representative of the Board of Foreign Missions and the Board has elected Dr. Schell in my place.

3. The General Assembly instructed the Council to consider and report to the next General Assembly of the changes, if any, that should be made in our forms of judicial procedure. Our experience at the last Assembly showed, what the Council already knew, namely: that it is impossible to operate strictly the present rules unless the General Assembly votes in each case to make the preliminary judgment of the Judicial Commission the permanent judgment of the Assembly. If the Assembly declines to do this then, as we discovered, we are plunged at once into deep difficulties. There are some who think that the only right course is to attempt to set up a general court, meeting at some other time than the General Assembly; while others think that the Church would not consent to this and that the best we can do is to attempt to modify in some way the present rules of procedure. The Council already had a small committee studying this question, whose membership will have to be changed because of the membership in the Council. I would appoint, accordingly, a Committee to consider this matter and to report at our meeting in November:- Dr. Matthews, Chairman Dr. Swearingen, Dr. Erdman, Dr. McIvor and Mr. Reed.

4. The General Assembly referred to the General Council Overture #22 in the Presbytery of Muncie with regard to the discipline of the Presbytery, Section 1, A and B, with reference to the responsibility of Presbyteries in dismissing men of clouded character to other Presbyteries.

Dr. Mudge will make a study of this and be prepared with recommendations at the November meeting.

5. Shall we not give some thought during the summer to the question of Church efficiency, both spiritual and financial? What can we do to strengthen and lead forward the present admirable temper of our Church with regard to its main business - the proclamation of the Truth and a deeper expression both of the unity of the faith and of newness of life? What can we do to bring the financial methods, especially of local Churches, into line with what is good policy and also morally right. There is a chapter or two in Bishop Lawrence's Autobiography dealing with what was done in the Episcopal Church to clean up the scandal of financial delinquency in Church finances. There has been danger that our General Council might become absorbed in supervising the administration of the Boards, which are the most efficient agencies we have in our Church, while we overlook the leakages and inefficiencies from which we are suffering sorely. I trust that the Committee on Budget and Finance can grapple wisely and courageously with some of these questions.

6. The Committee on Budget and Finance has also before it the whole problem of Budget ratios and our system of benevolence. We ought to be prepared at the November meeting to face some of the deeper questions that are involved in this matter with entire open mindedness and the greatest comprehension of view on the one

June 21, 1927.

hand, and with a firm grasp of actual realities on the other.

7. Dr. Mudge and I are taking up with the Washington brethren the question of the Charter of the national Church and shall hope to have this in shape for satisfactory answer in November.

8. At one of the meetings of the Council, on motion of Dr. Macartney it was voted to appoint a Committee to consider the proper celebration of the Two Hundredth Anniversary of the Adopting Act. I would ask Dr. Covert as Chairman, with Dr. Taylor and Dr. Mudge to act as this Committee.

9. May we not hope that at the November meeting Mrs. Bennett and Miss Hodge will be prepared on the question of the place and work of women in the Church? I should think they might very well in this connection deal with the problems which have arisen in regard to the continuance of the distinctive work of the Women's Missionary Societies. No doubt there will always be room for many divergent views on such questions but the official agencies of the Church and all who are connected with them ought certainly to be brought together on a common policy and to work together on a common plan.

10. Lastly, will you not give thought to any ways in which the General Council can better serve the deepest interest of the Church and make any further contribution to its unity and its progress? The Committee which has been appointed, of which Mr. Shipp is Chairman, will be prepared in November to report not only on things that have been done or begun but also on other plans which it is hoped the Council will approve and promote.

And if you have any suggestion as to any way in which I can be of better service, or if there is any work which you think should be undertaken, will you not write fully and freely?

With warm regard,

Very faithfully yours,

ROBERT E. SPEER, Chairman.

LEWIS S. MUDGE, Secretary.

Lewis S. Mudge

Mr. Speer

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

MODERATOR  
ROBERT E. SPEER, D.D., LL.D.  
NEW YORK, N. Y.

514 WITHERSPOON BUILDING

STATED CLERK  
LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

PHILADELPHIA, PA.

VICE-MODERATOR  
WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

TREASURER  
LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

October 21, 1927,

RECEIVED

OCT 23

Mr. S.

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City.

My dear Bobbie:

Your good letter of October 18th is just received. It is a joy to hear from you again. I am as eager as you for a good talk. Pending such a delightful occasion and in reply to your inquiries-

1. With reference to moderatorial expenses, it seems to me that every moderator must be trusted to deal fairly with the Church in the matter of the monies received by him as he travels through out the Church during his year as Moderator. Just what some Moderators have done in this regard I do not know, for all those who have served as Moderator during my term of office have not in this matter taken me into their entire confidence. I understood from Dr. W. O. Thompson that he had opened a special account as Moderator in a bank, and to the credit of this account he deposited the monies forwarded him by me and authorized in the General Assembly budget for moderatorial expenses. Also all monies received by him whenever and wherever he appeared as Moderator. Against this account he charged all expenses other than those of a strictly personal character incurred while he was on tour in his official capacity. Perhaps it will not be an intrusion for me to say that this is my personal policy. I invariably credit to the account I keep of my expenses as Stated Clerk, when away from home, all monies which I receive for expenses or as honoraria. The only monies which I receive and credit to my personal account are sums which are paid me when I go to supply a pulpit of a church which is vacant, or from which the pastor is temporarily absent, I going definitely as a pulpit supply and not in my official capacity.

It seems to me in the light of my own experience and in the light of what several Moderators have said to me as their judgment, that it is perfectly clear that a Moderator should not apply to his personal uses monies received by him when acting in his official capacity, whether given for "expenses or as honoraria"

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

MODERATOR

ROBERT E. SPEER, D.D., LL.D.  
NEW YORK, N. Y.

514 WITHERSPOON BUILDING

PHILADELPHIA, PA.

STATED CLERK

LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

VICE-MODERATOR

WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

TREASURER

LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

-2-

What disposal is right for him to make of such monies other than the crediting of them to his official expense account, is, of course, a matter of personal opinion. It would seem, however, that the absolutely safe and unquestionable procedure is to credit such receipts to the moderatorial expense account.

2. With reference to the request of the Chamber of Commerce of La. Carmel, Pa. it would seem to me that it was important that Dr. McDowell should represent our Church. He is in touch with the labor groups of our country, and in every respect the proper man to represent us.

3. With reference to Mr. Crombie of South Dakota, I have already written to you, and you will doubtless find my letter on your desk. Mr. Crombie has been deposed from the ministry of our Church. The judgment in his case did not direct "admonition or rebuke", therefore, the notice of appeal does not "suspend all further proceedings", see Book of Discipline Section 100.

Ever affectionately yours,



Lewis S. Mudge  
Stated Clerk

Mr. Speer

October 18, 1927

The Rev. Lewis S. Mudge, D.D.,  
Witherspoon Building,  
Philadelphia, Pa.

My dear Lew,

I hope that you are safely back and shall be anxious at the first opportunity for a good talk with you.

There are several matters of which I wish to write briefly now:

1. I have just come back from a very good trip, taking me through all the States from here to North Dakota. I want to clear up with you the matter of expenses and receipts on these trips so that if any inquiries come to you or any rumors, such as have come to me from time to time with regard to moderators and secretaries in the past, you will be able to deal with them unequivocally. I do not want any uncertainties or unpleasant impressions left behind my moderatoryship in this matter of finances. I mean to have everything absolutely clear. On this trip I spent in all \$207.76. Of this amount \$5.50 was personal, leaving a proper expense charge of \$202.26. It would have been much greater than this, of course, but for reduced railroad rates and for passes which Dr. Pressly got me, and for the generosity of the different places visited in providing entertainment. As against these expenditures, I received the following:

Sharon, Penna.	\$100
Presbyterian Union, Indianapolis	50
First Prexbyterian Ch., Kokomo, Ind.	10
Broad St. Presbyterian Ch., Columbus, O.	25
Presbyterian Union of Milwaukee	25
	<hr/> \$210

As far as I could make out only \$25 of this was given strictly toward expenses and the rest seemed to be intended for honoraria. I want to be perfectly clear on this point, however, and shall accordingly retain none of this money. I am crediting \$25. to the Moderator's Expense Account, for which you sent me \$500., and the balance I am turning over to Mr. Carter to be applied to the salary of one of our missionaries in China, whom our family is supporting. The missionary happens to be our own daughter, but that does not enter into the matter as she is a regular missionary of the Board under salary from the Board

which I have promised to contribute annually. I think this will be the best way to handle these matters, namely, to credit all money specifically given for expenses to the Expense Account of the Moderator, and to use all other contributions for this direct missionary purpose.

2. I had a call yesterday from representatives of the Chamber of Commerce of Mt. Carmel, Penna., wanting a representative of our Church to make a brief address and offer prayer at the opening of one of the sessions of the Anthracite Cooperative Convention of Operators, Miners, Mine Workers and the public to be held under the auspices of the Mt. Carmel Chamber of Commerce, at Mt. Carmel from November 9th to the 11th. They wanted a representative of our Church to open the session on Thursday afternoon, November 10th, at 2:00 o'clock. I told them that that week was full for me and that I thought it would be better for them to get you or Dr. Marquis or Dr. McDowell. I have taken up the matter with Dr. Marquis, asking him in case he cannot go to make sure that either you or Dr. McDowell may be able to represent our Church. Among the others which they have secured are Bishop Darlington, Cardinal Dougherty, Bishop Berry, Dr. Cadman and Bishop McDevitt.

3. Mr. Crombie of South Dakota came to see me at St. Paul and is still anxious to have a special meeting of the Judicial Commission called to consider his case. I advised him to write again fully to you about the matter, telling you also of the new problem which has arisen in view of his relationship which he has taken up, to one of the churches in the St. Paul Presbytery.

Ever affectionately yours,

RES:C.

Lewis S. Mudge

Mr. Speer

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

MODERATOR  
ROBERT E. SPEER, D.D., LL.D.  
NEW YORK, N. Y.

514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

STATED CLERK  
LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

VICE-MODERATOR  
WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

TREASURER  
LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

December 30, 1927

RECEIVED

DEC 31 1927

Mr. Speer

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York, N.Y.

My dear Bobby:

I have your letter dictated on December 28th,  
with reference to our circular letter to the Churches.  
I will see that the suggestions in your letter with  
reference to the issuance of the circular letter are  
carefully followed.

Ever affectionately yours,

*Lewis S. Mudge*

Lewis S. Mudge  
Stated Clerk

Enclosed you will find copy of covering letter  
for use in connection with Moderator  
L. S. M.



# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

MODERATOR  
ROBERT E. SPEER, D.D., LL.D.  
NEW YORK, N. Y.

514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

STATED CLERK  
LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

VICE-MODERATOR  
WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

January 4, 1928

TREASURER  
LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

RECEIVED

DEC 30 1927

M. S. Speer

TO THE MODERATORS OF THE  
SYNODS AND PRESBYTERIES.

Dear Brethren:

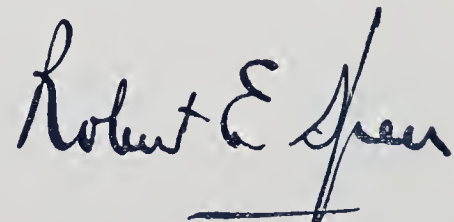
You will find enclosed an advance copy of a letter which as Ministers and Ruling Elders in our Church, you will shortly receive.

To one paragraph of this letter, we would call your particular attention and urge your official action in initiating such plans in your Synod or Presbytery as will make its purpose effective spiritually. This paragraph reads, in part:

"Such new movements of faith and life may break forth anywhere in the Church but the General Council instructed us especially to lay this matter upon our Presbyteries and to issue 'a call to the Moderators of Presbyteries urging that at the earliest possible moment, the Presbyteries be called together for a day of special prayer, humiliation and conference, earnestly seeking the direction of the Holy Spirit in planning for more effective evangelistic effort and for the deepening of the spiritual life of the churches of the Presbyteries, with the understanding that where such a gathering under Synodical auspices would be practicable or preferable, this should be arranged.' Many such gatherings have already been held with rich result. May there not be many more?"

Earnestly hoping that you will give these suggestions immediate and whole-hearted attention, believe us

Ever faithfully yours,



Moderator



Stated Clerk.

*Mr. R. B. Gordon*

# Chicago Tribune

THE WORLD'S GREATEST NEWSPAPER

TRIBUNE SQUARE

Mr. Speer  
DEC 22 1927  
SECRETARIES

*LS*

DEC 21 1927

CHICAGO, November 28, 1927

Dr. Robert E. Speer  
156 Fifth Avenue  
New York City, N.Y.

Dear Dr. Speer,

As Moderator of the General Assembly of the Presbyterian Church and premier authority on foreign missions in all the churches, I am very anxious to have from you a religious editorial in the Sunday issue of the Chicago Tribune. I am enclosing an editorial by W.C. Coleman, President of the Baptist Northern Convention and from this you can see the length and character of the editorial as it will appear. I am also sending an editorial which I wrote myself some time ago, stating in some measure the ideals I have tried to maintain in the diversified editorials which have been written by clergymen and laymen of most of the denominations. It is our hope and expectation that next Easter we will issue a book containing these editorials with a picture of each of the authors. Under separate cover I send you a copy of "Religion Today", containing the editorials printed last year.

I notice in the Presbyterian press that you are going to Jerusalem in February. I am in hopes you can see your way clear to furnish me the editorial before you go. I am anxious to have the subject of foreign missions embodied in the editorial. Some such subject as "The Big Business of the Church" or "Why the Church Believes in Foreign Missions" or a similar one is what I have in mind. If you read the Chicago Tribune, you know the policy of the paper is not favorable to foreign missions and my thought is not to have you write in a combative, argumentative, propogandist style but in a straight forward, sympathetic and illuminative way.

Now, Dr. Speer, I want you to do this as an opportunity of reaching a large number of people who are not reached through the religious press and who may never have a chance to hear you personally. We have one million two hundred thousand cash subscribers which means an audience of three million possible readers. Owing to our mixed constituency, Catholics, Jews and many of the unregenerate, it is necessary, as I am sure you appreciate, to avoid religious technicalities and not to presume too much knowledge on the part of your readers.

Dr. Ozora Davis, Moderator of the National Council of the Congregational Church has promised an editorial in the near future.

# Chicago Tribune

THE WORLD'S GREATEST NEWSPAPER

TRIBUNE SQUARE

CHICAGO

-2-

The length of the editorial must be about 1350 words; if it is shorter it will necessitate the editor's lengthening it in order to fill the space allotted us in the paper.

Hoping to hear from you at your early convenience, I am

Very sincerely yours,

W. B. Norton  
(Mrs. W. B. Norton)

CONCERNING "RELIGION TODAY"

BY THE REV. W. B. NORTON, Ph. D.

[Religious Editor, Chicago Tribune.]

One of the big business men of Chicago wrote: "It was a courageous act in THE TRIBUNE to initiate and publish 'Religion Today.' There are many men from whom you will not hear who have been deeply impressed by these religious editorials."

A newspaper writer, one of the most widely known in the United States and one of the most gallant, said: "The book, Religion Today, is a great victory for the church. It means more than most people think to have a great secular paper like THE TRIBUNE, crowded as it is all the time with news of crime, politics and international events of stirring interest, deem religious news and editorial comment on religious themes of equal interest and to give it adequate space. The church can congratulate itself on having achieved a permanent place in the news column."

These complimentary words were said about the book of 134 pages containing 16 full page pictures, 15 editorials in full, and 37 editorials in a full page extract entitled "Religion Today," which THE TRIBUNE in its generosity sells for ten cents, or thirteen cents by mail. I say generosity, for any one who knows book values in these days of high wages and cost of paper knows that a book of this size and makeup cannot be thus published at a profit.

The policy of having a weekly religious editorial is unique with THE TRIBUNE. The publishing of a book of religious editorials is also an innovation. No other daily paper, so far as we know, has done this. I feel, therefore, that I can, in a detached way, without any suspicion of self-praise, express appreciation to the chief editors, the publishers, and THE TRIBUNE public service for their favor and work, without which the book would never have been possible. Hearty appreciation is also expressed to the fifty different church leaders, laymen and ministers, who have freely given of their time, thought and work in making so admirable a volume.

In answer to many inquiries, we will state the principles we adopted in soliciting the editorials.

We have requested that every editorial be definitely religious. We have not attempted to define religion but have assumed it would be interpreted in the commonly accepted manner as referring to the experience of the soul with God, or the recital of facts concerning the church or agencies which are seeking to build up the kingdom of God on earth. We assume the desire for prayer and the practice of it is as universal as love. We know some hearts become so calloused that love makes no appeal to them and likewise there are those whose spiritual sensibilities have become so deadened they do not respond to religious motives and cherish no religious aspirations, but they are the exception and their condition has been reached only after resistance to emotions which beat upon them like incoming waves of the sea in their earlier years. Augustine's oft quoted words are eternally true: "Man was made for God and he is restless until he rests in God."

How is religious emotion awakened? Just as a sense of beauty is awakened by standing in front of a work of art, a fair face, an alluring landscape. Religious emotion is in a similar manner dependent on our looking upon the divine in prayer, or the witnessing of some holy deed or character, or hearing a word painting of these experiences as others have seen them. If we neglect religion the soul will be like an uncultivated garden where grow weeds and not flowers, or a neglected business which ends in bankruptcy.

We have requested all writers of the editorials to keep in their mind's view the intelligent man of the street. Jazz maddened youth of either sex do not read editorials of any kind, much less editorials professedly religious. We recognize that religion has its theological expressions as technical as those of philosophy, trade, or science. We seek to avoid terms or ideas which pertain only to the study, the seminary, the cloister, or what may properly be called religious trade magazines. We believe our writers have succeeded in making their thoughts so clearly understood that a banker, lawyer, merchant, club woman, school teacher, tradesman, or housekeeper can understand them.

Our writers have avoided religious controversy. This does not mean all have written after a single model. There has been a wide range of thought and expression. We have never objected to the most positive expressions upholding modernist or fundamentalist viewpoints. We simply have not allowed the pot to call the kettle black. We prefer to have religious battles fought in papers known as champions of a single denomination or cult.

We have urged all writers to add inspiration to information. We may be guilty of the charge of moralizing after Victorian standards, but we are oblivious to any such criticism. As one of our editorial contributors said: "It is a mistaken maxim to say that knowledge is power." Knowledge is not in itself power. Knowledge must be charged with dynamite. It must be put into action. It must have motive, purpose and desire back of it. One may know the laws of health but ruin himself by selfish indulgence. One may know the pattern which would make him a convenient and attractive home in which to live and yet be a wanderer on the face of the earth. For this reason we have urged our writers to put steam under the boilers, to follow their recitation of how the Good Samaritan helped the man who fell among thieves with the Master's exhortation, "Go thou and do likewise." We have suggested that every editorial ought to be so written that the reader will be inspired with the resolve to be better individually or do something helpful.

"Religion Today" has already had such a favorable reception we expect a still wider circulation as time goes on. A prominent Chicago pastor wrote: "I read most of the editorials as they came out but I missed some and I want the book. I have filed those I read. I think the editorials are classics. They have permanent value."

This is not the place for a tabulated list of the churches which have responded with orders. It is enough here to say that individual churches have ordered as many as 400 copies, and others down the list, 200, 150, and many of them 100. Orders from a distance have usually come in twos, threes, fours, and in a few instances, tens, but we have wondered why churches in other states than Illinois, in smaller cities than Chicago, even in country churches as I have known them, strong, intelligent, progressive, could not find it to their advantage to distribute the books among their constituency. The editorials are on such fundamental questions as: "The World's Best Seller," "The World's Essential Industry," "The Church as a Civic Asset," "Why Men Should Attend Church," "The Religion of a Trout Stream," "What Religion Means to Me," "Why Advertise the Church," "How Church Union Is Working in Canada," "My Creed—a Message for the New Year," "Happy New Year! The Three Happiest Men I Know," "The Unspanked Generation," "Is Religion Decadent?" "Religion and Work," "Easter Customs—What Do They Mean?" "The Religious Needs of Students and How to Meet Them." These and other subjects are as vital to country as to city, to Iowa, California and New York as to Illinois, to Canada as to the United States.

## CHRISTIANITY AND BUSINESS

BY WILLIAM C. COLEMAN.

(President of the Northern Baptist Convention. President of the Coleman Lamp and Stove Co., Wichita, Kas.)

A fellow business man asked me recently to name a book I considered the most helpful to an understanding of the human element in business relations. I replied the best book I know of on that subject is the New Testament. I believe it is true that the principles enunciated by Jesus Christ 1,900 years ago have a practical application today and are the principles which successful men use consciously or unconsciously in the conduct of big business.

In trying to instill these ideas into the minds of employes it is not necessary for the employer to state that he wants this or that done, or this or that attitude maintained, because they are the teachings of Jesus Christ found in the New Testament, but after laying down the rules for conducting any phase of business and for maintaining the proper attitude towards other men in any particular concern, or in the business world in general, it will be found that these rules for genuine success are the very same that Christ taught.

Go back to the beginnings of Bible history and you will find our first parents were told to subdue the earth. That is, they were to become masters and not servants of things material. This principle is a Christian principle, for one of the greatest hindrances to the Christian life today is the letting material things as expressed in wealth, physical luxuries and selfish pleasures dominate the man to the exclusion of the noblest in him.

Consider the parable of the unjust steward as recorded in Luke 16 and especially the words in verses 11 and 12: "If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

What are the true riches? Obviously they are the riches of the heart and spirit, the elements of character without which life itself has no real value. Christ therefore taught that one of the conditions of obtaining these true riches is that one should be faithful in the discharge of his duties in business dealings and also that faithfulness in executing every trust put into one's hands by others is the condition on which men will come into possession of things that are their own. In other words, faithfulness, small and big, is the foundation of a successful career.

Christ was preëminently the teacher of the value of personality. He considered it more important to save one man at Gadara than a whole herd of swine. He taught a man could be healed on the Sabbath day because a sheep or an ox falling into a pit on the Sabbath could be rescued, and he was of more value than any number of sheep or oxen. A principle now taught in all big business emphasizes the fact that a man is not a mere cog in the machine. The labor a man sells to his employer has to be delivered in a human package and this package cannot deliver its contents unless it is functioning in a cooperative way. There has been a decided growth in this idea of the value of personality and the important place of the individual in the business world in the last ten years, and whether recognized or not it is the outgrowth of the teachings of Christ.

I have been amused sometimes when I have heard men at some convention or gathering of business men lay down this idea of the value of personality as though they had only recently discovered the fact as a new truth in human life, when it is 1,900 years old and was never more fully and explicitly taught than it was by Christ in the sermon on the mount and in several of his parables.

The emphasis of Christianity is on obligations rather than on rights. Christ wanted every man to have his rights, but he taught that the way for one to obtain his rights was not by directly seeking them but by meeting his obligations and the rights would come of themselves. His statement was: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." This is a sound business principle. A man who loses himself in his task and in seeking the welfare of all concerned will find his rights and interests are better cared for.

Every right has an obligation. If one is to own property he must respect the rights of others to own property. If one expects protection from the government he must be loyal and patriotic with respect to his government. If we demand religious liberty for ourselves we must respect the religious liberty of others. If one is to be honored in a city he must work for the welfare of the city. To have the greatest success one must try to raise the level of success for all below him in the social or financial scale. True success is not built upon the failure of others, but by helping others.

The motto, "Live and let live," is not Christian but pagan, for it is founded on indifference to others. The Christian ideal is, "Live and help others to live." The real difference between Christianity and paganism is right at this point. The pagan is self-centered. He is so even in his religion.

The spirit of altruism found in the great social organizations of the country such as the Rotary, Kiwanis and Lions clubs, is at the bottom the application of Christian principles. Such a sentiment as, "He profits most who serves best," came from the gospel and from no other source. The words of Christ were: "Whosoever will be chief among you, let him be your servant."

Captains of industry today look for qualities of heart in men they would put at the heads of their organization and not simply at their technical and scientific skill. Cooperative industry calls for sympathy, patience, and a recognition that as a leader of men in business one must help in shaping the minds of men over whom he is placed. We are all more or less influenced in our thinking by others and an official holds a peculiar responsibility in this regard. He must have faith in his fellow men.

Christ was a sublime illustration of faith in others, for he took the twelve apostles out of the common walks of life with imperfections of character in them as we see in men today, but he so inspired them with confidence in their ability to win he sent them out to conquer the world. Business men must inspire men under them to do their best by showing confidence in them and sympathy for their difficulties.

I am concerned for the future of the Christian church at this point. I am afraid unless we exercise great diligence the world will paganize us instead of our Christianizing the world. The world is becoming a unit and we must consider the impact of China and India on America as well as the impact of America on those great nations.

The church is in danger of being lost as a sheep is lost. A sheep goes astray not because it is wicked or bad, but because, in its eagerness to get the best pasture, it keeps its eyes on the ground and does not look up. So the church in its eagerness to build up individual churches and institutions forgets its real task of Christianizing the world.

I have served on committees having in charge community chests. The efforts of many seem to be not to see how much can be raised for the good of the community but how little must be raised and get by with it. I have found the same spirit in the budget system of my own Baptist denomination and I expect the same is true in other denominations. There are those who try to decide on the minimum that the work will stand without collapse instead of planning on the biggest possible expenditures within the sacrificial power of the church. It is a business as well as a Christian principle that unusual generosity, even the entire devotion of self to a worthwhile enterprise, brings the more abundant life, the larger success.

# From an Editorial in The Tribune Feb. 28, 1926 IN THIS SPACE NEXT SUNDAY.

A series of articles on religious subjects will appear in this column beginning next Sunday. The Rev. W. B. Norton, religious editor of THE TRIBUNE, has procured and will procure the writings of both clergymen and laymen and will contribute himself.

It has seemed to THE TRIBUNE that the relation of journalism to religion has been unsatisfactory and of small effect. Newspapers do not get much beyond a gesture which is to indicate interest. It is not easy to find the right relation and maintain it. The space given religious topics in a newspaper should be justified in the interest that space has for its readers. Probably the greatest journalistic failure in the religious field has been in this lack of interest and importance.

Here are activities and experiences of the greatest import in the lives of most readers and no other great factor in life has so little real exposition in the newspapers. It is an exposition which must avoid controversy. It must present with intelligence and yet without offense.

THE TRIBUNE is not undertaking the column as a gesture or as a concession. As such it could not accomplish its purpose. What we seek are articles which people will want to read and which will be valuable to them when read. The experiences and ideas of thoughtful men and women, presented so as to invite attention and command respect, are sought.

A foreword as to the content of the column which is now in readiness will indicate the proposed character: "Is Religion Decadent?" by Dr. Shailer Mathews, dean of the Divinity school of the University of Chicago; "What Religion Demands of Industry," by the Rev. Worth M. Tippy of the Federal Council of the Churches of Christ in America; "The Place of Jesus in the Life of a Business Man," by William F. Pelham, head of the William F. Pelham company; "What Religion Means to Me," by Clarence F. Funk, president of the Agricultural Bond and Credit corporation, etc.

THE TRIBUNE hopes the column will be a success. To be so it must have value and importance and not be the mere concession of space to a topic. We shall try to make it a success if the proper material can be found.

Mr. Speer

December 6, 1927

Mrs. W. B. Norton,  
Chicago Tribune,  
Chicago, Ill.

Dear Mrs. Norton:

I have your kind letter of November 28th with reference to a religious editorial for the Sunday issue of the Chicago Tribune. I wish I could help you in the matter but I do not believe in the Sunday newspaper, and while I know that my belief has no meaning in so far as any effect on the Sunday newspaper is concerned it makes it impracticable for me to write as a contributor to the Sunday issue.

I know quite well what may be said in behalf of writing the things that one would like to have people read on Sunday inasmuch as they are going to read the Sunday paper anyhow, but I don't think that that consideration is sufficient to overrule my personal objections in the matter.

I think you will have no difficulty in finding others who will be glad to furnish the missionary editorial you desire.

Very sincerely yours,

RES/B

Mr. Speer

156 Fifth Ave.,  
New York City,  
June 23, 1927.

Rev. Frank Mason North, D.D.,  
150 Fifth Ave.,  
New York City.

My dear Dr. North:

I thank you with all my heart for your kind telegram of congratulation which came to me at the General Assembly. I had earnestly hoped and prayed that there might be some way of escape but as I look back I can believe that it was all of God's ordering and that there was nothing, of course, to do but to walk in what seemed to be the way of duty. We certainly had God's evident and abundant blessing at the Assembly and I trust and pray that it may be the beginning of far better and rich things for our Church in the days to come.

With warm regard, I am

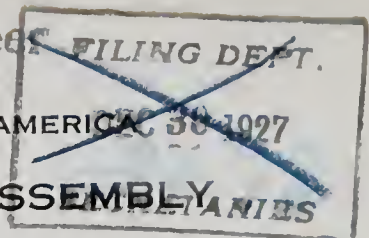
Very sincerely yours,

RES/V



*W. R. Patterson*

Mr. Speer



THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA  
THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY  
COMMITTEE ON PROGRAM AND FIELD ACTIVITIES

OFFICE OF  
FINANCE DEPARTMENT

*S*

156 FIFTH AVENUE  
NEW YORK, N. Y.

December 27, 1927.

Dr. Robert E. Speer,  
Board of Foreign Missions,  
Building.

Dear Doctor Speer:

Receipt is acknowledged of yours of the 23rd to Dr. Patterson who is absent from the office.

As to report of receipts of the Boards up to December 31, 1927 - I would advise that this office receives and assembles the figures which are sent to us shortly after the close of each month - say about the 10th of the following month. The reports of the receipts by the Self Supporting Synods and Presbyteries are not made until the close of each fiscal year.

If the 10th of January is too late for your letter to the Church I am sure Doctor Patterson would be glad to write to the several treasurers requesting that they make a special effort to report about the 4th or 5th of January.

I am enclosing copy of our statement of receipts which was made for November. This would be the form of report of receipts which we would place in your hands for December 31.

Very sincerely yours,

Secretary to W. R. Patterson.

STATEMENT SHOWING RECEIPTS FROM LIVING GIVERS  
TO THE ASSEMBLY'S BOARDS AND AGENCIES

April 1 - November 30 of the current fiscal year  
as compared with the same period last year.

Assembly's Boards and Agencies in Budget	<u>1926</u>	<u>.1927</u>	Increase
National Missions	\$1,220,513.53	\$1,204,123.48	\$16,390.05*
Foreign Missions	1,614,178.24	1,584,109.25	30,068.99*
Christian Education	300,541.52	305,219.76	4,678.24
Ministerial Relief and Sustentation	196,104.14	173,552.86	22,551.28*
American Bible Society	14,149.39	13,620.57	528.82*
Federal Council	<u>6,719.36</u>	<u>6,198.90</u>	<u>520.46*</u>
	\$3,352,206.18	\$3,286,824.82	\$65,381.36*

Receipts of Women's Departments Separated from  
Above Amounts

National Missions	\$ 480,875.69	\$ 485,011.83	\$ 4,136.14
Foreign Missions	<u>499,251.45</u>	<u>533,443.77</u>	<u>34,192.32</u>
	\$ 980,127.14	\$1,018,455.60	\$38,328.46

\*Decrease.

NOTE: The above statement shows that the total receipts as of December 1st were \$65,381.36 less than to the same date last year. The Women's Departments have an increase of \$38,328.46. This sum is included in the total mentioned above so that the Assembly Boards exclusive of the women are really \$103,709.82 behind the receipts of the same date for the previous year.

The National Board, exclusive of the women, received \$20,526.19 less and the Foreign Board \$64,261.31 less. In the case of the other Boards the figures are as given in the first part of the tabulation.

*W. R. Patterson*

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

MODERATOR  
ROBERT E. SPEER, D.D., LL.D.  
NEW YORK, N. Y.

514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

STATED CLERK  
LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

VICE-MODERATOR  
WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

TREASURER  
LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

To the Minister:

Will you please read the following letter to the Session at its next meeting and then will you not also read it, in whole or in such part as you think best, with your own comments and appeal, to the whole congregation?

January 12, 1928.

To the Ministers and Members of the  
Presbyterian Church in the U. S. A.

Dear Friends:

The General Council of our Church met in Chicago on November 29-30 to consider the matters referred to it by the last General Assembly, including the benevolence necessities of the Boards of the Church, our forms of Judicial Procedure, and especially the subject of deeper faith and life in the Church and a more sustained and fruitful evangelistic effort on the part of both its ministers and its members.

The Council is to report to the next Assembly with reference to the wisdom of any change in our Judicial Procedure but it instructed the Moderator and the Stated Clerk to write now to the Church with regard to the life and work of the Church and especially its devotion of mind and heart to the Gospel and its expression of this devotion in positive, convincing, persuasive and affectionate presentation of Christian truth and in wise, courageous, unceasing effort to lead men and women to Christian faith and discipleship.

We would refer first, briefly, to the situation of our Boards. Toward the full benevolence budget of \$12,000,000 for all the work of the Boards and of the Self-supporting Synods and Presbyteries, the amount received by the Boards on November 30 was \$4,285,460, or \$26,003 less than on November 30 a year ago. One or the other of two things is true - either the churches are giving less this year than last or they are delaying even more than formerly the transmission of their gifts. Either of these explanations is lamentable. As a matter of honor and fidelity to donors benevolent gifts should be forwarded without delay. Never ought they to be borrowed for other use even temporarily. And it is a matter of honor and fidelity to our Saviour that with such vastly increased resources as we enjoy, an ever rapidly increasing portion should be given to the Saviour's service in the work which our Church is doing through its Boards. We believe there is no more efficient, fruitful, faithful, economic work being done anywhere or by any one, and we would be

justified if we were to appeal for a doubling of our benevolent gifts to our own agencies during the remaining three months of the year.

In a real sense, our giving is a measure of our believing, our living and our loving. Of even God we read that "He so loved that He gave." Back of all the benevolences and activities of our Church we need a sure and steadfast faith in the great facts and truths of our Gospel, - the historic facts out of which it sprang when God in Christ came into our world and wrought salvation for us, the facts about God and man which were revealed in the Gospel, and which abide unalterably true whether men believe them or not, the facts of the Christian experience. Would that all of us, ministers and people alike, would pierce deeper into these great facts and rest upon them. "For other foundation can no man lay than that is laid which is Jesus Christ." And let every man take heed how he buildeth thereupon. Any fresh and real evangelistic advance must rest upon the clear evangelical convictions and spring from a genuine life of penitence and prayer, of personal trust in the grace of Christ, and of love of God and our brethren.

Such new movements of faith and life may break forth anywhere in the Church but the General Council instructed us especially to lay this matter upon our Presbyteries and to issue "a call to the moderators of Presbyteries urging that at the earliest possible moment, the Presbyteries be called together for a day of special prayer, humiliation and conference, earnestly seeking the direction of the Holy Spirit in planning for more effective evangelistic effort, and for the deepening of the spiritual life of the churches of the Presbyteries, with the understanding that where such a gathering under Synodical auspices would be practicable or preferable, this should be arranged." Many such gatherings have already been held with rich result. May there not be many more? And in many congregations and neighborhoods can there not be community groups in which pastors and people, men and women, old and young together, will unite to seek a surer faith and a deeper life and a fuller and richer service?

There is need in all our denominations today of a resolute effort to conserve our church membership and to hold to abiding loyalty those who are in danger of falling away. At present our evangelical churches lose on the average by death or defection one member for every two they gain. We should hold those we are losing and we should be winning far more. Statistical studies have shown the following startling facts for three of our largest communions:

Denomination	No. of churches	No. of churches with no accessions last year	Percent	Proportion of accessions to church members
Meth. Episcopal	16,581	4,651	28.1	1 to 19.6 members
Baptist	9,765	3,474	39.6	1 to 20.4 members
Presbyterian	9,229	3,269	31.1	1 to 21.5 members
Total	35,645	11,394	32.0	

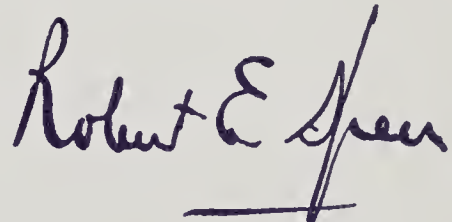
Of course some of these churches which did not have a single accession are small or are only nominal, but most of them are not. On the other hand many of our churches which have reported one or more accessions ought to have been able to report far more. It is a sad fact also that from many of our Sunday Schools no one has

come into the Church this past year. Can we not with prayer and by the help of God do far better this new year? Can we not in the months that remain before Easter set to work so earnestly that by the Resurrection Day all those whom we ought to approach at this time shall be approached and urgently pressed to receive Jesus Christ as their Saviour and to give themselves to Him as His disciples?

We need to recognize and proclaim the power of God in the Gospel of Christ. We are meeting in our modern age a purely naturalistic interpretation of the world and of life which leaves no place for true religion, and this temper of mind may easily creep into our own hearts. Our answer must be the answer of the New Testament faith and also of the New Testament life; the answer of a reasoned conviction about Christ and the answer of a living experience through which Christ confronts men and assures them of His love and power.

There are many to whom this letter will come who are already, with love and devotion, doing all they can to proclaim the historic and living faith of the Gospel and to win others to our great Saviour. But there are many of us to whom the ancient call is coming, "Awake, thou that sleepest and arise from the dead, and Christ shall give thee light. Walk in wisdom toward them that are without, redeeming the time." To this call as old as the Church and as new as our present, pressing need may we all be given grace to answer today with one mind and one heart! What is there that can meet the deep need of the world today, that can right its wrongs and cure its ills and take away its sin, but the love and life of God in Christ? "Neither is there salvation in any other." And it is our duty and joy to experience that salvation in reality and power and to share it with all mankind, "beginning at Jerusalem" and reaching out without delay to "the uttermost part of the earth."

Very faithfully yours,



Moderator.



Stated Clerk.

Mr. Speer

September 16, 1927  
Dictated 14th.

Dr. W. R. Patterson,  
156 Fifth Avenue,  
New York City .

My dear Dr. Patterson,

I am very much obliged for your letter of September 13th and for the most illuminating studies which you have made. Will there be any presentation of your results in the "Presbyterian Magazine" and Church papers? I shall certainly take opportunity to refer to them myself both in addresses and in articles.

It seems to me they lay a very clear and specific duty either on the Board of National Missions or on the General Council, or on both. Some one should take up, not critically but in the kindest and most persuasive and helpful way, the facts which you have brought out with the pastors and churches individually. We ought to cut this delinquency in two this year, by wise and personal efforts of the Boards and the General Council generally and concretely through all secretaries and field agencies working here in the home Church. We must take adequate time for a careful consideration of the issues which your studies and Dr. Weber's have revealed at the next meeting of the Evangelistic Committee, and then in November at the meeting of the General Council.

I think the data referred to in the last paragraph of your note to me, would be of importance to the Evangelistic Committee, to the Board of National Missions and to the General Council.

Very cordially yours,

RWS:C.

December 23, 1927

Mr. W. R. Patterson,  
156 Fifth Avenue,  
New York City.

My dear Dr. Patterson,

Dr. Mudge and I under instructions from the General Council are expecting to send out early in January another General Letter to the Church dealing with the question of the Church's spiritual life and Evangelistic Work. We agreed that it would be a good opportunity to include a paragraph on the subject of the benevolences as follows:

"We would refer first, briefly, to the situation of our Boards. Toward the full benevolence budget of \$12,000,000 for a~~an~~ the work of the Boards and the Self-supporting Synods and Presbyteries, the amount received on December 31 was approximately \$\_\_\_\_\_ The four Boards had received from churches and Sunday Schools and individuals \$\_\_\_\_\_ or \_\_\_\_\_ less than on December 31 a year ago. One or the other of two things is true - either the churches are giving less this year than last or they are delaying even more than formerly the transmission of their gifts. Either of these explanations is lamentable. As a matter of honor and fidelity to donors benevolent gifts should be forwarded without delay. Never ought they to be borrowed for other use even temporarily. And it is a matter of honor and fidelity to our Saviour that with such vastly increased resources as we enjoy, an ever rapidly increasing portion should be given to the Saviour's service in the work which our Church is doing through its Boards. We believe there is no more efficient, fruitful, faithful, economic work being done any where or by any one, and we would be justified if we were to appeal for a doubling of our benevolent gifts to our own agencies during the remaining three months of the year."

How soon after January 1st would it be possible for you to let me have the figures for these blanks? Perhaps you will not be able to give them at all in the matter of the receipts of the self-supporting synods and presbyteries. In that case I could modify the language.

With best wishes for the holiday season,

Very faithfully yours,

RES:C.

W. R. Patterson

Mr. Speer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA  
THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY  
COMMITTEE ON PROGRAM AND FIELD ACTIVITIES

OFFICE OF  
FINANCE DEPARTMENT

156 FIFTH AVENUE  
NEW YORK, N. Y.

Mr. Speer

SEP 11 1927

RECEIVED

September 13, 1927.

Dr. Robert E. Speer, Moderator of the  
General Assembly,  
156 Fifth Avenue,  
New York, New York.

My dear Doctor Speer:

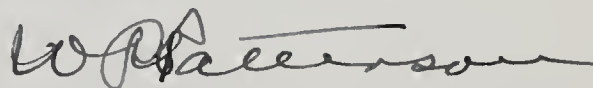
Following the report of the continuation committee which made so much of the loss in membership of the Church, I became interested in a study of the churches that had no accessions upon confession of faith in the year just closed. As leisure time permitted I worked through the situation and send you under separate cover the result of the study made.

It is based upon proof sheets of the Minutes of the General Assembly as they were supplied to us through the kindness of the office of the Stated Clerk, but so far as I know no changes have been made in the final report that will affect the figures used in this study.

In making this study I have had two objects in mind - one, and that primary, to supply data which would enable any person interested to study their particular Presbytery or Synod, and, second, to summarize in an introductory statement a few of the facts as they appeared to me.

In addition I have worked out for each church the number of members required to secure one upon confession of faith. These data can be supplied you if they will be of help to you or some of your committee studying this problem. It is my intention to write out to the more successful churches and ascertain the method used in securing the favorable result. I hope to tabulate these later with the thought that they may be of service to other pastors.

Very sincerely yours,



W. R. Patterson,  
Comptroller.



Mr. Speer

October 21, 1927

To the President,  
Washington,  
D.C.

Dear Mr. President,

The Board of Christian Education of the Presbyterian Church desires to print your recent letter to a Washington Bible Class with reference to the Bible on a fine engraved card for insertion in a large number of Bibles which this Board is sending out this coming Christmas season. The Board desires very much to be able to send these cards with your signature, and I write to ask whether you would be willing to sign the enclosed copy of your letter, in order that we might have the signature reproduced on the proposed card? In order to secure a satisfactory reproduction the signature should be written in India ink. I earnestly trust that you may be willing to render this simple but very great service.

Very respectfully yours,

RES:C.

W. E. Merkleman  
Crookston, Minn. Dec. 23rd, 1927

Mr. Speer

Robert E. Speer, D.D., LL.D.

Moderator The Presbyterian Church in U.S.A.

My dear Moderator:-

As an Elder in the First Presbyterian Church in Crookston, Minn. and a reader of the Presbyterian Magazine, I read with interest your letter in the November issue: "Four dangers of the Church"

It is almost unbelievable to me that it is a fact as you state, that in more than one third of our churches last year there was not a single accession on confession of faith, and of those churches over 1900 had ministers or stated supplies, and many of them had Sunday Schools, yet they had not one accession. I must confess, if this letter had been written by someone of another denomination I would not believe it, but coming from our Moderator it must be true. Dear Moderator, allow me to ask you: What will become of the Church of Jesus Christ under such conditions? and what can be done to change these conditions? Would it change the conditions if the ministers would do some real, earnest praying, ask God's blessing and call the Elders together for real spiritual help?

I have been brought up in the Reform Church of America, but have been an elder in the Presbyterian Church for about 20 years, having passed the 72nd milestone, and when I look back, say a period of 65 years, what a vast difference as to the amount of spiritual there was done by the ministers of that denomination and the one I have been associated with for the last 25 years. The ministers of to-day it seems use 90% of their time for social functions, and all they have to do is to deliver one or two sermons on Sunday. Is it any wonder the church is slipping? They have no such problems in the Reform Church or the Christian Reform Church as far as I know, and I have always kept in touch with these two denominations. They always have good attendance of men and young folks, and there must be some reason for it. From my observation it is that the ministers are giving more of their time to the spiritual part of the church. They not only deliver a real spiritual sermon two or three times on Sunday, but they keep in touch with the members of their congregations, and if any member neglects to come to church for a few Sundays, they will make it a point to call on such, and find out what is the ~~reason~~ reason for not coming to church. Then they, as far as I know, make a spiritual call twice a year with an elder on every family that is a member of the church. These ministers are busy spiritually, and I believe, if the ministers of the Presbyterian Churches would cut out most of their social work and spend at least 8 hours a day for spiritual upbuilding of their congregations, there would not be 1900 churches without a single member coming in on confession of faith in a year. When I read your letter it came to my mind, what have these men been doing the whole year? Drawing a salary of about \$3000.00 a year, which would amount to nearly six million Dollars, and not one member on confession. It is not the lack of money, and I agree with you fully when you write: The mass of our wealth will putrify upon us, and the weight of it crush out our souls, if we do not lend it to the cleanness of Christ's consecration. I made it a point some time ago to visit a number of churches in Michigan, and I found that the ministers who preached the plain Gospel truths and did not mix it with social problems had their churches full, not only once on a Sunday, but I was in churches where they had four services on Sunday and over a Thousand at each service. I also found as small an attendance as 12 in one ~~church~~ church of our churches, and this church had a seating capacity of 1000 and upholstered pews.

Now, allow me to write briefly about our First Presbyterian Church in Crookston of which I am an elder. Dr. F. J. Hibbard is and has been our pastor for over 9 years, and he gives us as good fundamental sermons as any one I have ever known or heard. They are splendid sermons. We have a membership of 375, but I am sorry to say as a rule there is not over 200 attending services in the morning, and our vesper services run all the way from 12 to 40. We have a splendid choir of about 30 young people. Last Easter Sunday we took in over 30 new members, and how I did rejoice when I saw so many coming in on confession, but when I gave it a second thought it came to me: How many of these are going to be a real asset to the church? As during the time of Dr. Hibbard about 400 have been taken in on confession and today we have only 375 members. On Easter morn-

ing the church was full and 125 took communion, but what a disappointment at our 5 O'Clock services to find only 12 present. We did not have communion services again till 3 weeks ago. About 6 months had passed, and less than 100 then took of the sacraments out of a membership of 375. How is it possible that such conditions can exist with such splendid sermons as Dr. Hibbard brings every Sunday? The only reason I can see is that no personal work is at all being done. It seems the only function of the elders is to pass the sacraments on communion days. They never meet with the pastor to plan what can be done to awaken the members to do their duty. The Presbyteri meets, but not a word is said to any of the elders. It is strictly a one man's church. I think very few of the ministers realize the bigness of their job, and the talent that God has given some of his members, and which he could use to help build up the church spiritually, this they do not seem to think they need. We have not had a prayer meeting for over 3 years. The last meeting we had only 2 were present, the pastor and myself, and I was told I could just as well do all my praying at home. I have taught the adult bible class for a number of years, and have not missed a single service, if I was in the City, in all the time I have lived in Crookston, and the only reason I can give for faithful attendance is that I love to be there and was brought up in a home where the bible was read every day and from childhood attended divine services whenever possible, and furthermore there is not now a day but what I read the bible. I think if the family altar was brought back in the homes, we would find altogether a different spirit in the churches, but today spiritual food is not taken to speak of, and I sometimes think of Christ's words: "Many are called but few are chosen." We know the call comes to all but how many have taken of the spiritual food that will make them fit to occupy one of those mansions Jesus has spoken of he has gone to prepare for us? A starved soul it seems to me God does not want in one of his mansions no more than the U.S. Government would accept them in its service in time of war. The call came to all young men for military service, but so many were rejected because they were physical wrecks. And will it not be so in the day of judgement, spiritual wrecks, who have taken no food spiritually will not be fit to occupy one of these mansions.

I hope and trust that I have offended no one by sending you this letter dear Moderator. We all have heard so much of you these many years and how I did rejoice when I heard that Robert E. Speer had become our moderator. May God bless and I will pray that under your leadership the church will go onward in a more spiritual way than it has been going for some years past.

Your brother in Christ Jesus

*R. E. Werkman*

E. A. P. <sup>Union</sup> am

Mr. Speer

Los Gatos Calif

Sept 30 - 27

Rev. Robert E. Speer D.D., LL.D.

Moderator, General Assembly  
514 Witherspoon Bldg  
Phila. Pa

Dear Moderator:-

The Session of the  
Presbyterian Church of  
Los Gatos California wishes  
to acknowledge thankfully  
the communication from  
your pen under date  
of June 30<sup>th</sup> and wish  
to state that its content  
has been prayerfully con-  
sidered and discussed at  
our Session meetings

The Session has been  
and will continue to be  
most profoundly im-  
pressed by the deep spiritual  
tone of your appeal and  
deeply enriched by the in-

Possibilities of a virile effort  
sustained by the abiding  
presence of our Lord Jesus  
Christ go unflinchingly forward  
in all things spiritual

Your message has  
placed us on high  
ground and the tremendous  
encouragement you have  
imparted will abide.

Yours in the Lord  
and for consecrated effort

E. A. Putnam  
Clerk of Session

Inspiration this message has  
given us we wish to assure  
you that we pledge to you  
ourselves and our church  
to endeavor to carry out  
to the fullest extent possible  
the purpose and spirit  
of your message in all  
departments of our church  
and throughout all its  
activities

It has revived our faith  
that greater achievements  
lie just ahead as the great  
Presbyterian Church of  
the U.S.A. united in spirit  
united in effort with an  
eye single to the glory of God  
and the extension of His  
Kingdom shall with  
a widening vision of the

J. R. White

Mr. Speer

FILING DEPT.

JUL 9 1927

SECRETARIES

MERIDIAN HEIGHTS MANSE

4720 Park Ave.,

Indianapolis, Ind, July 6, 1927.

Dear Dr. Speer:

Last night I read to our Session your letter as Moderator and the men instantly asked me to read it to the whole congregation on Sunday the 17th. It breathes a spirit-with all due respect to the best-I have not found so much in other letters. No mention of facts or figures or finances, just a plea for the deepening of the heart life of the Church. May the response to it in the hidden life of our people be very wonderful.

It was a great personal loss to me not to be at the Assembly this year. I was sick in bed when our commissioners were elected but for that would doubtless have been one of our four. Then, when you were elected Moderator my sorrow over missing the trip was increased. Our son-in-law, Mr. Lawrence Wheeler, is with the Board of Christian Education and was present all through the Assembly. He reported to me of the fine tone of the whole gathering.

My one prayerful wish for you this year is that God will use you to deepen in a very wonderful way the real life of the church. I am sure you want this far more than any personal honor that might come to you.

With sincere good wishes,

Always yours faithfully,

J. R. White

FILING DEPT.

JUL 27 1927

SECRETARIES

July 26, 1927

~~Rev. D. M. Claggett, D.D.,~~  
~~1204 Arcade Bldg.,~~  
St. Louis, Mo.

My dear Mr. Claggett:

I enclose a copy of a letter which I have just written to Mr. Dobson which will be self-explanatory.

I am very sorry to hear that Mr. Patterson is so slightly improved and earnestly hope that he may recover and be able to resume his work again.

Very cordially yours,

RES/V  
Enc.



SECRETARIES

JUL 20 1927

FILED DEPT.

156 Fifth Avenue  
New York City,

July 18, 1927

(Dictated 14th).

*Moderator?*

The Rev. Dudley M. Claggett,  
Arcade Building,  
St. Louis, Mo.

My dear Mr. Claggett,

Your kind letter of July 5th was duly received, and I am writing now to say that I will try to keep free two weeks in January for the trip through the Southwestern Synods. I have to be back for engagements in Southern Pennsylvania, Sunday, ~~November~~ <sup>January</sup> 22nd. That would mean, I suppose, that I could start in on your schedule about January 5th. I should leave the details to you and Mr. Patterson if this allotment of time which I have suggested will make the itinerary possible. You will know of the railroad connections. If the itinerary is to end in Kansas City, I suppose it will have to be on the evening of the 19th, so that I could get to Mercersburg, Penna. by the evening of the 21st.

I am sorry to hear that Mr. Patterson has had a set back. We feel greatly alarmed with regard to him.

I have cordial invitations from the Rev. A. Anderson to come to Wichita some time during the winter and from Dr. Albert Heffner, from Clarksville, for the Synodical Conference which they are planning some time this winter. I shall refer both of them to you, telling them that if we are able to carry out our present plan, I would be able to be in Clarksville some time during the second week in January and in Wichita the third week.

Very cordially yours,

RES:C.

Dudley M. Claggett

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY

COMMITTEE ON PROGRAM AND FIELD ACTIVITIES

SECRETARIES  
JUL 20 1927  
FILING DEPT.

SOUTHERN DISTRICT

DUDLEY M. CLAGETT  
DISTRICT SECRETARY

SYNODS OF

ALABAMA, ARKANSAS, FLORIDA, KANSAS,  
KENTUCKY, MISSISSIPPI, MISSOURI,  
OKLAHOMA, TENNESSEE, TEXAS

ARCADE BUILDING  
ST. LOUIS, MISSOURI

Jan

July 5, 1927

Dr. Robert E. Speer,  
156 - 5th Ave.,  
New York City, N. Y.

My dear Dr. Speer:

I know you will want to have definitely in writing the plan about which I talked to you at Lake Geneva for a Visitation of the Synods of the Southern District. The plan involves reaching a large part of the active leadership of nine of the ten Synods of this District, in a two weeks tour.

The Program and Field Activities Committees of each Synod have to meet in December, or early January, to allocate the new budget to the Presbyteries. The Committees on National and Foreign Missions also have a mid-year meeting to plan their work, and the Committees on Christian Education have sometimes done likewise. The plan involves calling all of these committees to meet on the day of your visit. They would transact their business during the day. At noon they would lunch together and would want you to bring them an intimate message regarding the Church. At 6:30 P.M. there would be a banquet for all the church officers and other leaders in the city and surrounding territory when you would again speak. Your last address would be at a great mass meeting at 8 o'clock.

The places of meeting in this itinerary would be about as follows: Louisville, Ky., Nashville, Tenn., Birmingham, Ala., Corinth, Miss., during the day, with a night meeting at Memphis, Tenn., Clarksville, Ark., Dallas, Texas, Oklahoma City, Okla., Wichita, Kansas, Kansas City, Mo. In this itinerary we could leave after the night meeting and be in the next place the next morning. The only Synod of this District missed would be Florida, and in view of this fact they would like very much to have you for their fall meeting, which is to be at Winter Haven, Tuesday, November 8th. Their representative at Lake Geneva told me that if you could be with them then they would give you all the time you cared to use and would like to have several addresses.

I have just talked with Dr. J. M. Patterson regarding the proposed itinerary and he heartily approves of it, but would

Dr. Robert E. Speer #2

very much prefer the first and second, or second and third weeks of January rather than the first two weeks of December. It would thus be near the middle of the year and not so close to the fall meetings of the Synods and would make the meetings of the committees more valuable. We will, however, accommodate ourselves to your plans as to dates.

You will notice the itinerary does not include St. Louis, the Missouri meeting being in Kansas City. But St. Louis wants you for a great meeting here sometime during the year, preferably in January or February, and I hope you will include them in your plans.

As soon as convenient, I will be glad to know definitely about the itinerary of the Southern District. Dr. Erdman made exactly this same itinerary and was a source of great help throughout the whole area.

I appreciated very much your vital messages at Lake Geneva, and if you can give these two weeks to the Southern District you will reach most of our active leadership, touch our chief centers and bring a great inspiration to our whole work.

Trusting I may have a favorable reply, and with sincere regards, I am,

Cordially yours,

*Ludley M. Clayton*  
District Secretary.

DMC.C

JAMES E. BENNET  
PRESIDENT

MRS. GEO. P. FENNER  
TREASURER

F. S. ENGLISH  
SECRETARY

Mr. Speer  
C. W. BARTON  
GENERAL SALES MANAGER

# The Babcock Printing Press Manufacturing Company

ESTABLISHED THROUGH THE UNTIRING INDUSTRY AND INVENTIVE GENIUS OF GEORGE P. FENNER

FACTORY AND MAIN OFFICE, NEW LONDON, CONN.

GENERAL SALES OFFICE, 38 PARK ROW, NEW YORK

BRANCH OFFICES

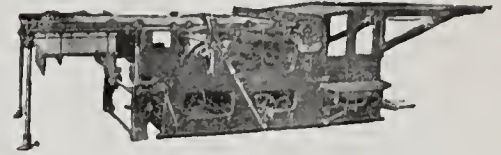
407 SOUTH DEARBORN STREET, CHICAGO

75 GARNETT STREET, ATLANTA

1218 CHESTNUT STREET, PHILADELPHIA



RECEIVED  
UNIVERSAL EQUIPMENT PRINTING PRESS



AUTOMATIC PILING CUTTER & CREASER

JUL 28 1927

38 PARK ROW, NEW YORK

July 22nd 1927.

Mr. Speer  
Robert E. Speer, D.D., Moderator,  
Rev. Lewis S. Mudge, Stated Clerk,  
General Assembly of the Presbyterian Church,  
Witherspoon Building,  
Philadelphia, Pa.

Gentlemen:-

I have just read in the Presbyterian & Herald Presbyter of July 21st the letter signed by you and addressed to the ministers and members of the Presbyterian Church in the U.S.A.

It contains one statement which to my mind spoils it all, namely:- " Our Church stands united in the great truths of the Gospel".

If this was a true statement of fact we would not have needed a Committee of Fifteen and we would not have needed a Committee which has been going through the form of investigating Princeton Seminary. Neither would it have been necessary for the Committee on Bills and Overtures to recommend that this special letter on the state of religion be issued. I think it is a very great mistake to continue to insist that our Church is united on the great truths of the Gospel. Furthermore, if our premises are wrong, our conclusions are pretty sure to be wrong. Therefore, we will never get the difficulty in the Church straightened out as long as we refuse to acknowledge the true facts.

A visit in the Presbyterian Churches in New York City would demonstrate a remarkable state of affairs. A person could listen to Dr. Buchanan explain the Gospel. Then he could go to the First Presbyterian Church and hear another explanation entirely different. He can go to the Ft. Washington Presbyterian Church and be told that Christ was born of a Virgin. He could proceed to the Ft. George Presbyterian Church and learn that Christ was not born of a Virgin. He could proceed to the Featherbed Lane Church and could hear the minister say that he did not know that Lazarus was raised from the dead and he doubted if it was true. He could go on to the Williamsbridge Presbyterian Church and Dr. Gantz will say that Lazarus certainly was raised from the dead and all the miracles occurred as stated in the Scriptures. Then at the Brick Presbyterian Church he could hear Dr. Merrill eulogize science and evolution. Then he can hear Dr. James Palmer clearly state that the teaching of evolution is contrary to the teaching of the Bible. He could listen to Dr. Coffin state that the Bible contains a half dozen systems of atonement and that it is a mistake to teach the Westminster Catechism

Sheet No. 2 Date 7/22/27 To Dr. Speer & Dr. Mudge.

From THE BABCOCK P. P. MFG. CO.

to children and so in the various Presbyterian Churches in New York City alone you can hear that the Bible is the Word of God and the only infallible rule of faith and practice and you can hear from others that it is no more inspired than any other good book. You can hear that mankind is lost and can only be saved through the blood of Jesus Christ, the only Son of God, and then another ordained Presbyterian minister will teach that we are saved through following the example of Christ and that the shedding of His blood was merely to show us how far we should go in giving our lives for others.

Some of the ministers teach that Jesus is going to return and set up His Kingdom on this earth, and others not only deny this but really laugh at the suggestion. In some Presbyterian Churches they explain away the miracles. I heard one Presbyterian minister in New York City, in reference to a miracle state " I could not say, I wasn't there". You can hear in some of the churches the Apostles Creed repeated and in others they refuse to repeat it. Still others recite it because some of the older members insist, and I heard of one Presbyterian minister who said that he permitted the congregation to recite it but at its conclusion he always asked the Lord to forgive him.

This Summer a person can listen to Shailer Matthews pick the Bible to pieces and extol ethics, or Albert Parker Fitch explain his peculiar theories to show that the Hebrews never were in Egypt and the stories of their traveling through Egypt was a myth to build up the Hebrew history. Or, you can go to the Union Theological Seminary and hear Dr. Coffin or some one of his followers talk on the freedom of the pulpit, and explain that the Presbyteries are independent of the General Assembly, and the Churches are independent of the Presbyteries and the preachers are independent of the Churches, and if a man feels that he has an inspiration he can preach anything, however much it opposes the contents of the Scripture and if a man adheres to the teachings of the Confession of Faith of the Presbyterian Church he is merely proving that he is narrow-minded and intollerant.

There is no evidence that our Church stands united in the great truths of the Gospel. The document signed last year by 97 so-called younger ministers of the Church plainly states that we are not united and they represent, unfortunately, a growing body of unbelievers. If we do not recognize these facts then it must be that the Church is slipping into a place where it has the form of Godliness but not the power.

I do not believe that in the name of Christ and with His help you can honestly state that " Our Church stands united on the great truths of the Gospel" when it is common knowledge that there is a large body of people in the Church who deny the Virgin Birth, the Blood Atonement and the physical Resurrection of our Lord and Saviour, Jesus Christ.

Yours very sincerely,

*J. E. Bennett*

JEB/AHR

~~FILING Mr. Speer  
DEC 13 1927  
SECRETARIES~~

December 9, 1927

Mr. James M. Bennet,  
38 Park Row,  
New York City.

My dear Mr. Bennet,

I had not meant to allow all this time to pass without a word of acknowledgment to you of your letter of last summer with reference to the communication which Dr. Fudge and I had addressed to the Church, and especially the statement which you feel was unwarranted, to the effect that "Our Church stands united in the great truths of the Gospel."

Dr. Fudge and I were far from meaning to imply that there is no diversity of opinion in our Church, or that there may not be views held and taught with which he and I would earnestly disagree. We were speaking, however, of the Church as a whole, and just as one would say truthfully, I think, that America is an honest country and that the American people are peaceful and law-abiding people, so I think, and even more so, can one say that our Church is united. There are many dishonest people in America and many law breakers, but the character of our nation is upright and loyal. I think the fidelity and unity of our Church is far greater than the fidelity and loyalty of the nation.

I am taking the liberty of sending herewith a copy of a foreign missionary address at the last meeting of the General Assembly.

Very sincerely yours,

RMS:B-C.

The Presbyterian Church in the United States of America 1927

OFFICE OF THE GENERAL ASSEMBLY

STATED CLERK, LEWIS S. MUDGE, D. D., LL. D.

FILING DEPT  
AUG 5 1927  
SECRETARIES

PUBLICITY DEPARTMENT  
WALTER IRVING CLARKE, MANAGER  
MISS JANE GILLESPIE, ASSISTANT

518 WITHERSPOON BUILDING  
PHILADELPHIA  
PENNA.

RECEIVED

JUL 29 1927

July 28, 1927.

Mr. Speer

Dr. Robert E. Speer,  
Presbyterian Board of Foreign Missions,  
156 Fifth Avenue,  
New York, N. Y.

Dear Dr. Speer:

One of the misfortunes of being Moderator is that that official is subject to a biographical review issued by General Assembly's Publicity Department. In <sup>your</sup> ~~each~~ case this biographical material has taken the form of the enclosed booklet. If you or your family or associates can make use of any copies of this booklet I shall be very happy to supply as many as are required to any address or addresses.

Earnestly yours,

Walter I. Clarke

WIC W  
Enclosures

FILING DEPT

AUG 5 1927

SECRETARIES

July 29, 1927

Mr. Walter J. Clarke,  
518 Witherspoon Bldg.,  
Philadelphia, Pa.

My dear Mr. Clarke:

I was horrified to get this morning the publicity volume. I know you did it in all good conscience but I hope the waste baskets of those to whom it goes will at once absorb it and that innumerable copies of it may be lost in the mail.

Very cordially yours,

RUS/V



*P. E. Burtt.*

Mr. Speer

THE FIRST PRESBYTERIAN CHURCH

REV. P. E. BURTT, MINISTER

REV. OAKLEY E. WASHBURN, D. R. E.

SHARON, PENNA.

RECEIVED

OCT 21 1927

October twenty-ninth  
Nineteen twenty-seven

Dear Dr. Speer.

Thank you so much for your very kind letter of recent date.

I should have written you ere this, but I have been confined to the house for a period with grippe, and presume I needed a little rest. Expect to be in my pulpit to-morrow, however. This is the first time I have been absent from my pulpit through illness since I was ordained.

I cannot tell you of the inspiration and help that came to us through your presence on Dedication Day, the memories of the day will linger long with us you may be sure. It is a great thing for a congregation to be so well equipped physically, but there are certain subtle spiritual dangers, and I was glad you laid the emphasis where you did. I am happy to believe that our people have developed spiritually during this pastorate.

As a small token of our gratitude for your coming to us - we have set apart one of the fine little jewell windows in the Narth ex, just over the Visitor s' Register, and are having a plate engraved to read -

"In Honor of  
Robert Elliott Speer.  
Moderator of the General Assembly. 1927  
Who Preached the Dedicatory Sermon  
Oct. 2nd, 1927."

This window is being paid for by the two little daughters of Mrs. Glenn Carley, Margaret and Clara Carley. whose home is at 1149 E. State St.. Sharon, Pa.

We are also happy to have some small part in the support of your daughter.

With assurance of our constant affection and our prayers in your behalf, we are

Sincerely,

*P. E. Burtt*

Dr. Robert E. Speer,  
New York City

Wm. C. Coverd

Mr. Speer



# Tangney-McGinn Hotel Co.

E F TANGNEY

OPERATING

S F MCGINN

HOTEL RUSSELL-LAMSON, WATERLOO, IOWA  
HOTEL SHELDON-MUNN, AMES, IOWA  
HOTEL THOMPSON, WORTHINGTON, MINNESOTA  
HOTEL ROGERS, BLOOMINGTON, ILL.

WRITTEN FROM

Monday Pm

June 13, 1927

My dear Robert,

I was deeply impressed by the closing words you addressed to the Assembly particularly when you pressed upon the Commissioners their duty to maintain by every possible method the Christian home and all that may be implied by way of religious instruction daily worship and sincere expression of a vital Christian faith! So serious does the situation appear to me to be, as it concerns the Christian home, ~~and~~ so bereft are so many of our Presbyterian homes of the elements of true religion, that I hope your letter of communication announcing the General Council's evangelistic plans will stress this acute spiritual need and first hand opportunity for the most important evangelistic work that our church people can do. I am going to ask the Synod of Illinois to pass a resolution of cooperation in any plan that may be devised looking to a deepening of the spiritual life of our church this year





# Tangney-McGinn Hotel Co.

E. F. TANGNEY

OPERATING

S. F. MCGINN

HOTEL RUSSELL-LAMSON, WATERLOO, IOWA  
HOTEL SHELDON-MUNN, AMES, IOWA  
HOTEL THOMPSON, WORTHINGTON, MINNESOTA  
HOTEL ROGERS, BLOOMINGTON, ILL.

WRITTEN FROM

There is a very great readiness in all parts of the church for a year of peace and real spiritual progress. - At the heart of our chief need and holding the greatest hope for the church of tomorrow is the Christian home.

We must add new sanctity to the vows of marriage and call our Christian young people to study the basic elements of the Christian home for whose permanency and unique joy they are to be responsible.

I shall pray earnestly for the meeting of the Committee on the 16<sup>th</sup>. I urge you today, as to Dr. Lamer's suggestion and the work among University students.

We should see a great stirring in our student body during the year.

Your determined purpose promptly to move in this matter greatly heartens us all

Wm. McGinn

Wm. McGinn



*Wm C Cover*

*Board of Christian Education of the Presbyterian Church in the U.S.A.*

FILING DEPT.  
JUL 27 1927  
SECRETARIES

RECEIVED

Office of the  
General Secretary JUL 14 1927

Mr. Speer

Witherspoon Bldg.  
Philadelphia, Pa.  
July 12, 1927

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

My dear Robert:

I suppose, since you are Moderator, I should avoid the informal and use more stately language of address; but a man who has taken his travelling companion so unawares, and in long hours of unsuspecting comradeship, led him into intellectual mantraps and blind jungles of American history - not to speak of deliberately traducing the olfactory nerves themselves - shall never have any very highflown, ceremonial language from me!

My joy since the Assembly has been redoubled in the fact of your unanimous election. Without taking into consideration your contacts through the coming months, the very fact of your presence in the Chair is working like a wonderful spirit through the whole body of the church. Your utterances are going to penetrate with more pervasive influence the church during the coming year than you will ever know. I have taken new heart in my work because of our prospective cooperation with you in leading the church forward on definite lines of spiritual growth.

I now have two requests to make:

1. Will you, as Moderator, write me a letter dealing with the importance of Christian Education in its various functions in the home, church, and school, and also the importance of our churches' making conscientious use of the month of October for rehabilitating their educational work and emphasizing with new earnestness from pulpit and desk the grave peril of a Christless education? We shall use this appeal of yours in connection with promoting the educational plans for October.

2. We are planning to celebrate the two hundredth anniversary of the founding of William Tennent's Log College at Neshaminy in October. I have waited for the cooperation of local presbyteries. We are late in starting; but the plans are well in hand, and before I ask your cooperation, permit me to state in brief what these plans are.

2027

The committees that are appointed represent the Presbyterian Historical Society, the Presbytery of Philadelphia North, the Presbytery of New Brunswick, and the Joint Committee of the Board of Christian Education of the Presbyterian Church in the U. S. A. and the Educational Committee of the Presbyterian Church in the U. S.

We have prepared a very beautiful design for a monument to be unveiled in connection with the celebration at Neshaminy. The official celebration is likely to be on Tuesday, October fourth, to be preceded by a day in the old Neshaminy church which will be for local participation chiefly. This will be followed by an educational dinner representing the educational forces of the northern and southern churches, and a day's program of discussion of educational needs in Witherspoon Hall by these two groups, dealing particularly with the obligations of our Christian colleges to the growing generation.

While the program which I have outlined has not been entirely approved, yet it has gone so far that I am safe in asking you to lend us your presence for the afternoon of October fourth, where at Tennent's old church, twenty-three miles north of Philadelphia, we shall have the celebration.

Dr. Van Dyke will be asked to prepare an historical ode, and Dr. Hibben has already told me of his acceptance for an address. We want you for the final speaker, dealing with the great spiritual implications of the whole story.

These exercises will take place in the beautiful old church, in the adjoining yard of which lies the body of William Tennent, Founder. Following the exercises we proceed to the unveiling of the monument nearly a mile away. The Presbyterian colleges of the country are being asked to join in these exercises.

Now with this in mind, may I again say that we very much want you as our Moderator to deliver this address on the afternoon of October fourth. Should any changes take place in the time, I shall immediately notify you.

With every good wish to you, I am

Cordially yours,

*Wm. C. Covert*  
~~General Secretary~~

*Geo. D. Dayton*

Mr. Speer

# THE DAYTON COMPANY

NICOLLET AVENUE, SEVENTH AND EIGHTH STS.

MINNEAPOLIS

GEO. D. DAYTON, PRESIDENT  
J. A. PERLEE, VICE PRESIDENT  
C. J. LARSON, VICE PRESIDENT  
HUGH ARTHUR, VICE PRESIDENT  
G. N. DAYTON, TREASURER  
J. C. LUKER

November 25, 1927.

NOV 23 1927

Dr. R. Speer,  
156 Fifth Avenue,  
New York City.

My dear Dr. Speer:

I have been wondering whether it would not be a matter of simple justice for the next General Assembly to elect Dr. Merrill to the vacancy in the Board of Foreign Missions created by the death of Dr. Carson.

I was at the General Assembly when Dr. Merrill was deposed and Dr. Carson elected in his place. I shall never forget the splendid manner in which Dr. Merrill carried himself through that trying incident. I can understand that the Board will not think it wise to make any move in the matter, but I am wondering if it cannot be accomplished through the Standing Committee next May.

Of course, for some reason now unknown to me the Board may not think it wise to have anything of this kind accomplished. I am simply in the above expressing my own personal feeling that Dr. Merrill ought not to have been humiliated by the unkind and unjust action taken at that time -- and the feeling that the General Assembly owes it to itself and to the Presbyterian Church to rectify that injustice. Of course, the less said, the better, if anything of this kind is to be attempted.

Yours,

*Geo. D. Dayton*

GDD-T

Mr. Speer

December 13, 1927  
(Dictated December 8)

Mr. George D. Dayton,  
The Dayton Company  
Nicolllet Avenue, Seventh and Eighth Streets  
Minneapolis, Minnesota.

My dear Mr. Dayton:

I have heard many echoes since our meeting in Chicago of your paper. You made a deep impression on all those who heard it. I learned afterwards that there were some who had difficulties about the fundamental idea of the Federation, and others naturally who thought that any organization ought to be under the control of the General Assembly, but these were the very kind of inquiries which I suppose you anticipated and I wish that there might have been time for a full discussion but there will be opportunity for that later. Meanwhile the whole plan will receive the most careful and sympathetic consideration by the committee of the General Council of which Mr. Willison Smith is Chairman.

I hope that if you are in Philadelphia any time this year you will arrange to have a long and unhurried conference with Mr. Smith, and if any time you meet Mr. Shattuck of Meenah, Wisconsin, I hope that you will talk with him, too, as he is a member of Mr. Smith's Committee. I think perhaps you have already talked over the matter with Mr. Barber of New York, another member. Perhaps the next time you come on here we could have another little meeting such as we had the last time and we could secure a larger attendance.

I enclose herewith a clipping from the New York Times of December 1, which will interest you with its account of the proposed Protestant Federation here in New York City.

I appreciate very much your letter with regard to Dr. Merrill. He was one of the most faithful and efficient members of the Board, always in his place; always giving of his best; always seeking to hold the missionary enterprise close to its central evangelical and evangelistic purpose. Whether it would be wise to open at the next General Assembly the question of his re-election to the Board, I am not sure. It might aggravate the very conditions that we are seeking to allay, but I have often wondered whether Dr. Carson was not sorry for that incident, and I am sure his prayers on high will help us to find the right and Christian path in this and all things for the future.

With warm regard, Your sincere friend,

RECEIVED

FEB 8 - 1928

E. J. Hubbard

Iglesia Metodista  
Pinar del Rio, Cuba.

Mr. Speer

February 4 1928.

Mr. Speer  
Dr. Robert E. Speer,  
156 Fifth Avenue, New York,  
Dear Dr. Speer:

JS

The following I am sure is of interest to you as Secretary of our Board of Foreign Missions.

My wife has written to me of the financial troubles and ill-health troubles and other troubles of various missionaries under various Boards. She closed by saying, "All this makes me think very much. Can it all be God's will, for His glory?"

God wants to teach us the simple lesson that Jesus taught His disciples. We have let care-breeding matters keep us from sitting at the feet of Jesus to learn of Him.

The members of the Boards and people in general seem to think that when a man leaves home to go to a foreign land to preach the gospel that is enough hardship for him, and so they have surrounded the missionary with comforts and conveniences and even luxuries, and have not trusted God sufficient to take care of him. The result has been that the missionary is much like other men; sickness and other troubles come to him as they come to others, and perhaps more than to others, for the higher a man's position the greater his danger.

On the other hand, when Jesus sent out workers, He made the way for them the hardest possible. It was easy for them only as they trusted Him and leaned on Him. And He did put His special protection around them.



Our Missionary ranks have been weakened because we have been tolerant of the teachings of the men who deny the truth of God's word and because we have been tolerant of the practices of the women who disregard the Bible standards of long hair and modest apparel, "long robe" not cut off nor cut down anywhere.

But no matter how much trouble we have gotten ourselves into by following our own ways instead of God's ways, the very moment that we draw nigh to Him He will draw nigh to us and drive away our troubles and bring us out as clear as the light and as bright as the moonday.

About twenty-nine years ago my wife, who was then unmarried, was rejected by the Southern Presbyterian Board because the report of the doctor who examined her did not come up to the health requirements. But she came to Cuba without any human promise of support. Before she came she asked God to give her the hardest place and the strength for it. He answered her prayer by making her the mother of fifty orphan children and now the widowed mother, as it were, of sixty.

For over eighteen years she has had no vacation. And is not the God who kept this woman, being a daughter of the covenant, free from the bond of Satan, to those eighteen years, keeping her safe in His service in this imminent year?

When Jesus comes to reward His servants,  
 Whether it be noon or night,  
 Say, will He find you and me still working,  
 With our faith all firm and bright?

Sincerely and faithfully yours,  
 E. E. Hubbard.

*C. W. Kerr*

Mr. Speer

# FIRST PRESBYTERIAN CHURCH

SEVENTH AND BOSTON

Tulsa, Oklahoma

RECEIVED  
C. W. KERR, D. D., PASTOR  
H. G. WILEY, DIRECTOR RELIGIOUS EDUCATION  
BLANCHE E. ROBERTSON, PASTOR'S ASS'T.  
A. A. BUMGARNER, CHURCH SECRETARY

June 9, 1928.

Dr. Robert E. Speer,  
Board of Foreign Missions,  
156 Fifth Avenue,  
New York City.

My dear friend:

I too was sorry that I did not get a chance to say good bye to you. You don't know how much it has meant to me to become better acquainted with you. I shall always consider the Sunday you spent in our pulpit as one of the great experiences of my ministry.

Mrs. Kerr and I wish to thank you for your kind words about the Assembly. Everything seemed to go off very well and every one seemed happy and satisfied except a couple of northern colored men. They did not seem to understand that they were in a State that had "Jim Crow" law. Some seemed to think it was a local matter. I think the Southern colored men were all very happy.

Now in regard to this check, let me say that we are returning it to you as your bill is all settled and everything forgotten. We are having a very happy experience in that I think we will have from fifty to one hundred dollars in the Assembly Entertainment fund after everything is settled.

The meeting of the General Assembly has been a very great blessing to all of us; it has helped to broaden our own people.

Whenever you are traveling this way, remember the latch string hangs out. I am very grateful that my children, Hawley and Margaret, had the pleasure of meeting you. Mrs. Kerr goes to New York at least once a year, being a member of the Board of National Missions. I think I will have to go with her some time. With best wishes.

Sincerely yours,

*C. W. Kerr*

CWK:M

Mr. Speer

June 4. 1928  
Dictated June 2)

Rev. Charles W. Kerr, D.D.  
1738 So. Boston Avenue  
Tulsa, Oklahoma.

My dear Charles:

I had hoped for an opportunity to shake hands with you and say good-bye and thank you again for all your unmeasured kindness before I left Tulsa but somebody got hold of me just at the close of the Assembly and when I got free to look for you you had disappeared and I knew how busy you would be in the afternoon and did not want to bother you.

I do want to tell you again, however, how grateful I am to you and Mrs. Kerr and to your hospitality committee for all your goodness. I don't believe there ever was an assembly in which all the arrangements had been more perfectly made or were more efficiently and lovingly carried out. I know that this was chiefly because you and Mrs. Kerr were at the head of it all.

I am very grateful to the Church for all its generosity in caring for my entertainment at the hotel, off some one who was at the hotel office about seven o'clock told me that they were flustered over my supper check which had just come in inasmuch as the cashier said I had checked out in the afternoon. I did give notice in the afternoon that I was leaving but said explicitly that I would not be going until the 7:25 train. There was a laundry bill for \$1.20 on the hotel bill. This is no proper charge on account of entertainment and I enclose herewith my check for this amount.

I trust that you and Mrs. Kerr will get a little rest now and I hope that whenever you are here in New York that you will be sure to call in at the Mission Board rooms.

It was worth while to have gone to the General Assembly just to get this closer acquaintance and richer friendship with you.

With warm regard to all the family,

Your sincere friend,

RES/B

January 3, 1928  
(Dictated December 28, 1927)

Rev. T. A. Wilborne,  
First Presbyterian Church  
130 Church Street,  
Woosick Falls, New York

My dear Mr. Wilborne:

I enclose herewith a letter from Mr. E. W. Campfield of Richmond, Indiana, with a copy of my reply. I did not wish to receive or write a letter of this sort without letting you know about it, although, as you see, I have not intimated to Mr. Campfield at all that I was sending the correspondence to you. He can write directly to you if he desires to do so. Will you kindly return the enclosures when you have read them?

With best wishes for the New Year,

Very sincerely yours,

R S/B

Truman & Helboine

Mr. Speer

130 Church St.,  
Hoosick Falls, N.Y.  
Jan. 5th, 1928.

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City.

Dear Dr. Speer:-

Yesterday morning I received the correspondence between you and Mr. Campfield of Richmond, Indiana, relative to my connection with Macfadden Publications, Inc. I note that your letter is dated Jan. 3rd, although the letter itself was dictated the 28th of December. I may be mistaken but I have just the idea that you deliberately delayed ~~sending~~ <sup>sending</sup> me this unpleasant material until after the Holidays. If I am correct, it certainly was a very thoughtful thing for you to do. I *also* appreciate more than I can express to you your kindness in entrusting this correspondence to me. I appreciate it particularly for the reason that another prominent leader in our great Church has been similarly approached but, although he has informed me, he has not seen fit to let me see the correspondence -- and naturally I do not feel like asking him.

Mr. Campfield's action in this matter is a thoroughly cowardly one. He is unfair. He is untruthful and, by the irony of fate, it turns out that if he had followed your advice and communicated with me directly, he would have seen that all this agitation was wholly unnecessary. I enclose copy of a letter (which you need not return) to Dr. Keeler which will explain itself.

I feel that Mr Campfield has **so** consistently -- and I am afraid deliberately -- misrepresented things, that I want to take long enough to explain the situation to you just as briefly as possible. I do this

in view of your very great kindness in writing him "I have known Mr. Kilborne and his family for many years and had a warm regard for him".

Something less than two years ago, Dr. Ralph Welles Keeler, a former Secretary of the Methodist Board of Home Missions called on me when I was Pastor in New York City and told me that Mr. Macfadden felt the very great necessity of raising the moral tone of his publications. I may say to you confidentially, that recently Mr. Macfadden himself said to me that he realized his personal inability to do this work but that in view of public sentiment he was very glad indeed to accept and accept as final the moral standards of men whose life and training qualified them for such work. Accordingly, a "Ministerial Advisory Board" was formed consisting of five fairly representative clergymen of different denominations. The title of the Board is really misleading as it should be called a Board of Censors. To this Board was given and they still continue to exercise an absolute power of refusal and deletion of fiction. I mention this to make it plain that this was no empty gesture under cover of which the editors of the various publications could continue to do as they pleased. Our word is absolutely final and Mr. Macfadden never disputes it.

Before taking up this work, Dr. Keeler consulted his Bishop, who after investigation, gave his most cordial consent. Similarly with Rev. Mr. Parry,-- Bishop Manning looked into the matter and said he was only too glad to have one of his clergy assist in such a really worth while work as bona fide censoring of fiction that goes into millions of homes. The Baptist minister being a congregationalist, was a law unto himself. For myself I had no choice but to use my own judgment as I hardly felt like taking this thing before my Presbytery.

Another important consideration is the fact that we were engaged

Dr. Speer -3

to do this work in the capacity of technical experts without regard to who we were. That is to say, not only was no attempt to be made to use our names as approving and backing up the work of the corporation, but the understanding was that our names were never to appear. This is of course entirely different from the "list of approving ministers" of which I understand the corporation has a published list for publicity purposes. Personally I never liked this and do not now.

This Board of Censors has nothing whatsoever to do with the "New York Graphic". We are concerned principally with the magazine known as "True Story" which has the largest circulation of any magazine now in the world.

As the result of our work (and without it being generally known that there was such a Board) the moral tone of this magazine and its two or three other companion magazines has completely changed. It occupies a unique place in that every story is a story of actual life,-- a true experience and careful precaution is taken to insure this. The magazines therefore, occupy a unique place in that their material presents an actual cross-section of life as it is being lived today. I have gone into this somewhat in detail for the reason that there seems to be a popular idea that this magazine concerns itself mostly with fictitious and highly-imaginative sex stories. This is wholly untrue. A large number of the stories do deal with love, but no more so than any other magazine. Of course it is not our aim to make this magazine a Sunday School paper, but if you could see the rigid and ruthless and wholesale rejection of material that we do, I think you would be amazed. These stories should have a peculiar appeal to a minister. Without the slightest hesitation, I say that I would like to see a copy of "True

Dr. Speer -4

"Story" in the hands of every minister in New York City for a year. It would provide just that element in which most of our ministers are lacking today -- the extra-study knowledge of the actual life of those who sit in the pews. Many of these stories are of a very noble tone. Every story must have some plain moral teaching, otherwise the veracity of the incident is of no avail with us. Frankly, I don't like all the illustrations, but some of them are foolish rather than harmful. We of course have no jurisdiction there.

It is amazing the popular misconception of the contents of these magazines. Comparatively few seem to realize the complete transformation which has taken place the past two years. Now the one thing that people are most interested in today is "Life" and true stories. If the head of this great corporation is willing to turn over the moral policy of his product absolutely into the hands of conscientious, broad-gauged ministers, it seems to me that it is something that should be applauded rather than deprecated.

Now just a word regarding this Mr. Campfield. Our Board met him at a luncheon about a month ago. I consider him a hopeless and dangerous crank. He read to us a long, rambling, incoherent address about the present frightful industrial depression in this country, Chinese labor, Bolshevism and Henry Ford. He devoted three lines to the subject of clean literature. He is on the verge of mental unbalancement in spite of the position that he seems to occupy. I strongly suspect that this "position" is one in which he is allowed to pursue his own intellectual meanderings because people do not want to oppose him out where he lives. He told us that he had read very little of anything that the magazines publish, but even so he admitted to us later a complete transformation



Dr. Speer -5

in the tone of the stories, saying however that he thought and would be satisfied only if the magazine changed its whole aim to one solely for the moral and spiritual uplift of young people. It was explained to him the policy of not capitalizing the names of the Board and we met him only as a matter of courtesy and confidentially. He understood all this and he went away apparently pleased and satisfied. Now comes this vicious attack centering on me, because as I have stated above the heads of the other denominations have given their hearty approval of their clergymen serving on the Board. Mr. Campfield says he wants to further improve the moral of the magazines. To do so he proposes to abolish the one body which has made them what they are today and to put us out of the church and pastorate if he cannot do so. It seems to me that it would be just about as sensible for you and me to head a movement to have Will Hays removed from the Presbyterian Eldership because, in spite of the tremendous progress he has made, he is not yet succeeded in making the Movies conform to the standards of many critics. I think it is a very fair parallel.

In spite of the popular misapprehension regarding these magazines I have no apology nor defense to make for my connection with this board of ministers and I feel that the rigid and wholesale use of my blue pencil -- whose decisions are accepted -- has been of as much service in the Kingdom of God in superintending the reading matter for millions of people, -- surely as much as my pulpit work and it is a sincere regret to me that I can no longer see my way clear to continue on the Board as I should like to do.

As the present head of the Presbyterian Church, if I might have just a few lines from you telling me of your receipt of this letter, I would deeply appreciate it.

*Respectfully and gratefully yours*  
*Wm. A. Kilbome*

*Copy* *do not return*  
130 Church St.,  
Hoosick Falls, N.Y.  
Dec. 31st, 1927.

Rev. Ralph Welles Keeler, Chairman,  
Ministerial Advisory Board,  
MacFadden Publications, Inc.

Dear Dr. Keeler:-

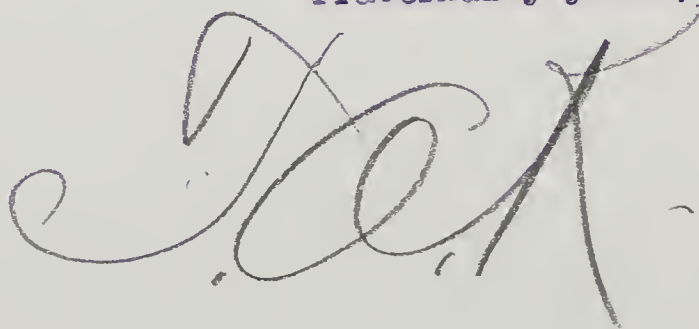
As the year draws to a close, I find myself under the necessity of carefully taking account of stock in many ways. My situation here in Hoosick Falls as a pastor in a small town is entirely different from the position I occupied in New York where I had opportunity to do a far larger number of things than I have here. Although this field is really more promising and important, I no longer have a secretary nor an assistant, nor a three months vacation. Furthermore, the condition of the church just at this particular time makes demands upon my time such that I find myself occupied almost every waking minute.

In view of all this, I do not see how I can spare the time to continue my work with you on the Ministerial Advisory Board of MacFadden Publications. It was one thing to do this in New York City right in the center of things; it is an entirely different thing to carry on this work not only under the conditions I have suggested above, but also at a distance. You will remember only last month I had to make a special trip down to New York City from Hoosick Falls to attend a special meeting of the Board when we met with the gentleman from Indiana who wanted to read us a lecture on Bolshevism, Unemployment, what he termed the present terrible Industrial Depression, and the subject of Savings Banks. (He finally did bring the matter around to the subject of clean literature but apparently the other matters were his real hobby). Things like this take much time and expense also.

I can, therefore, see no other alternative except for me to regretfully place my resignation in your hands. "Regret" hardly adequately portrays my feeling as my association with you and the other members of the Board has not only been pleasant but I have the distinct feeling in my heart that my work of rigid censoring and deletion of fiction has been of real service to the cause of moral uplift among young people. Only your good self known how ruthlessly I have wielded my pen and it is most gratifying to know that the work which we clergy-men do is accepted as a court of last resort.

With kindest regards and best wishes for your success, I am,

Fraternally yours,



*N. H. Loomis*  
FORM 3503

MAILING DEPT.  
STANDARD  
JUN 29 1928  
SECRETARIES

UNION PACIFIC SYSTEM  
UNION PACIFIC RAILROAD COMPANY

LAW DEPARTMENT

N. H. LOOMIS,  
GENERAL SOLICITOR.

1416 DODGE STREET  
OMAHA, NEB.,

June 20, 1928

Dear Doctor:

I am in receipt of yours of the sixth and am much pleased with your kind expressions in regard to your association with me in committee work. I can reciprocate the sentiment and frankly admit that serving upon a committee with you as chairman or associate member is a source of great satisfaction to me.

What you suggest in regard to writing direct to Doctor Young seems all right to me, and I hope you will do it.

I am sorry the Princeton Seminary matter was not definitely settled at the Tulsa meeting, and fear that the postponement will only add to the suspense and agony. However, I hope that it is all for the best.

With kindest regards and best wishes.

Sincerely yours,

*N. H. Loomis*

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York.

Mr. Speer

June 6, 1928  
(Dictated June 4)

Mr. N. H. Loomis  
1416 Didge Street,  
Omaha, Nebraska.

My dear Mr. Loomis:

Your kind letter of May 17th with regard to the Church situation in Dallas was duly received and I am writing at the first opportunity on returning from the General Assembly.

I saw Dr. Fullerton there and asked him about the matter and he was of the opinion that it was best to allow it to develop naturally. I judged however that he had been away from Dallas for some weeks and I heard from other friends there that negotiations had already been opened between Dr. Young's Church and the Presbytery looking toward the healing of the old breach.

I think perhaps the best thing I can do now is to write directly to Dr. Young and find out from him just what the situation is and find out whether there is any way in which Dr. Walker, the new Moderator, or Dr. Mudge or I can be of any assistance.

We missed you very much at the General Assembly and I hope that if I am ever drafted in any more General Assembly committees it may be in association and cooperation with you.

It was a very interesting Assembly. There was far more caucusing and button-holing going on than ought ever to take place at a General Assembly, but I think that everything was decided right unless it was in the postponement of the Princeton Seminary Committee's Report, and it may turn out that there too Providence was wisely overruling the plans of men.

With warm regard,

Very cordially yours,

RHS/B

*George G. Mahy*  
Board of National Missions  
of the Presbyterian Church in the U.S.A.  
156 Fifth Avenue, New York, N. Y.

Mr. Speer

DIVISION OF EVANGELISM  
ROOM 431

S

RECEIVED

JAN 9 - 1928

January 4th, 1928.

Mr. Speer

Dr. Robert Speer,

BUILDING.

Dear Robert:-

I am sending you some copies of the Pre-Easter Preaching outlines. You will observe that I have not used the names of the contributors, but have followed the suggestion made by you in the meeting of the Committee of the General Council. I have placed your sermon outline at the beginning, where it properly belongs.

Some of the outlines seem to me to be very good. Others are not quite up to the mark. Many of those which I received, I could not use at all, but on the whole, I think this is a very good and suggestive collection. The Bible studies which I have added will I think be valuable to elders and laymen, and perhaps to some preachers. I have in mind the pastorless churches in including this material.

Cordially yours,

*George G. Mahy*

George G. Mahy.

GGM:IM

*Richard G. Massock*

FRANK B. NOYES,  
WASHINGTON STAR  
PRESIDENT

FREDERICK I. THOMPSON,  
MOBILE (ALA.) REGISTER  
FIRST VICE-PRESIDENT

W. J. PAPE,  
WATERBURY (CONN.) REPUBLICAN  
SECOND VICE-PRESIDENT  
*Mr. Speer*

KENT COOPER, GENERAL MANAGER  
JACKSON S. ELLIOTT, ASST. GENERAL MANAGER

MELVILLE E. STONE, COUNSELOR.

MILTON GARGES, EXECUTIVE ASSISTANT  
J. R. YOUATT, TREASURER

DIRECTORS

FRANK B. NOYES, WASHINGTON STAR  
ADOLPH S. OCHS, NEW YORK TIMES  
CLARK HOWELL, ATLANTA CONSTITUTION  
W. H. COWLES, SPDXANE SPOKESMAN-REVIEW  
ELBERT H. BAKER, CLEVELAND PLAIN DEALER  
FRANK P. MACLENNAN, TOPEKA STATE JOURNAL  
H. V. JONES, MINNEAPOLIS JOURNAL  
E. LANSING RAY, ST. LOUIS GLOBE-DEMOCRAT  
BENJAMIN H. ANTHONY, NEW BEDFORD STANDARD  
STUART H. PERRY, ADRIAN TELEGRAM  
ROBERT MCLEAN, PHILADELPHIA BULLETIN  
J. R. KNOWLAND, OAKLAND TRIBUNE  
ROBERT R. MCCORMICK, CHICAGO TRIBUNE  
IRWIN R. KIRKWOOD, KANSAS CITY (MO.) STAR  
RICHARD HOOKER, SPRINGFIELD (MASS.) REPUBLICAN

*Times*

# The Associated Press.

GENERAL OFFICE  
383 MADISON AVENUE  
NEW YORK, N. Y.

May 11, 1928.

Dr. Robert E. Speer,  
Moderator,  
Presbyterian Church in U.S.A.,  
156 Fifth Avenue,  
New York City.

*re. Unity with Congregational & Methodist churches*

Dear Dr. Speer:

The Associated Press would appreciate a statement from you on the likelihood of a proposal being made to the General Assembly of the Presbyterian Church in the U.S.A. for a merger with the Methodist Episcopal and Congregational churches.

We also should like to know the probable procedure for bringing such a proposal before the Assembly and to receive from you an expression of opinion on the proposal itself, and the attitude of Presbyterians toward the question.

This is desired for use with a similar statement from the Rev. Frank J. Harwood, Moderator of the Congregational Church, and would go to more than 1,200 member newspapers throughout the country.

We should appreciate receiving the statement as soon as possible, in view of the forthcoming meeting of the General Assembly in Tulsa.

Sincerely yours,  
*Richard G. Massock*  
Feature Editor.

RGM:MM

Mr. Speer

May 14, 1928

Mr. Richard G. Massock,  
The Associated Press,  
383 Madison Avenue,  
New York City.

*u. Unity of the Congregational & Methodist  
churches*

My dear Mr. Massock,

Your letter of inquiry with regard to the procedure of our General Assembly in receiving any proposal from the General Conference of the Methodist Episcopal Church on the subject of church unity has been received. Our General Assembly has a permanent committee on Church Cooperation and Union. To this Committee, according to the rules of the General Assembly, "shall be committed, subject to the approval of the General Assembly, the interests of the Church as they relate to other ecclesiastical bodies, and to organizations formed thereby for promoting cooperation and general good-will."

If any proposal from the Methodist Episcopal General Conference is sent to the Presbyterian General Assembly at its meeting in Tulsa this month, the normal course would be to refer it to this Committee of Cooperation and Union, although the General Assembly could at its discretion refer the matter to any other Committee, such as its Committee on Bills and Overtures. Any action in the matter would, of course, have to be taken by the General Assembly itself. I judge, however, that the terms of the proposal would call for no further action than for conference during the coming year between suitable committees of the two Churches.

I have no authority to speak on behalf of the General Assembly on the subject. It is one however in which the Presbyterian Church has always been deeply interested, and on which at the time of the war it made overtures itself to other denominations with a view to some larger measure of Church unity. No actual unifications however resulted from these negotiations. Historically the Presbyterian Church has been very sympathetic toward the idea of the largest possible measure of unity among denominations standing solidly on the evangelical faith, and able to harmonize and unite their views as to the polity of the Church.

Very faithfully yours,

WES:G.

Mr. Speer

June 4, 1928

The Rev. Lewis S. Ludge, D.D.,  
Witherspoon Building,  
Philadelphia, Pa.

My dear Lew,

I enclose herewith our Treasurer's check for the balance of the Moderator's expense account. Do you want any detailed report of the expenditures on this account during the past year? The balance which I return herewith is in a check to the credit of the Treasurer of the General Assembly amounting to \$851.48.

Inasmuch as I was entertained by the First Presbyterian Church in Tulsa there may be a small amount which I shall have to return from the General Assembly entertainment check which I received. To whom shall I return this?

I trust you have got back safely and have found Mrs. Ludge well. It was good to be with you again and to have had this year of close association with you, but I must say I am very happy to be out of the moderatorship and also the chairmanship of the General Council.

Ever affectionately yours,

WFS:C.



Mr. Speer

February 27, 1928  
Dictated 24th.

The Rev. Lewis L. Rudge, D.D.,  
Witherspoon Building,  
Philadelphia, Pa.

My dear Lew,

I have been perplexed to know how much of the balance sheet of the Church which I tried to present at the close of the Council meeting you will want to enter on the Minutes. My own disposition would be to enter nothing, except the statement that "the Moderator made a full statement to the Council regarding present conditions throughout the Church, presenting twenty items that might be entered on the credit side of a present-day balance sheet of the Church's life and work and twenty items on the debit side, and suggesting that the Council should study how the central leadership, which it is charged to provide, should be spiritual and educational and not restrictional or merely administrative." He proposed also that it might be wise to discontinue the Special Committee appointed for the year under instructions from the last General Assembly on the subject of Evangelism but to represent to the Assembly the desirability of keeping the spiritual, devotional and evangelistic ideals foremost and dominant in all the thought and life of the Church with continued emphasis on individual and household evangelism and piety and worship and with fresh recognition of the fundamental obligation of the pastor as the leader in the evangelistic and benevolence work of the Church.

If, however, you are going to distribute Mr. Barraclough's stenographic report of what I said or embody it in the Minutes, please modify my remarks with regard to the sixteenth item on the debit side. I was speaking there of a "few centres of contentiousness and strife" and I used the word lie or lies. Please cut out altogether the sentence containing that word?

I should be very glad if Mr. Barraclough would send me a copy of his report. I enclose herewith my mailing addresses. About four weeks should be allowed, of course, for letters to the Near East and a fortnight, perhaps to Paris.

George Barber has written asking me for a copy of this statement of assets and liabilities, and I have told him that I was writing to you on the subject.

There ought not to be any public circulation of my statement, although I have no objection to your sending it to the members of the Council. I wish however if you do, you would prefix to it a statement to the effect that I was speaking purely extemporaneously and that I had had no opportunity to revise the report and that no public use should be made of it.

It was very good to have those days with you.

Ever affectionately yours,

RMS:C.

Lewis S. Mudge

Mr. Speer

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

MODERATOR  
ROBERT E. SPEER, D.D., LL.D.  
NEW YORK, N. Y.

514 WITHERSPOON BUILDING

STATED CLERK  
LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

PHILADELPHIA, PA.

VICE-MODERATOR  
WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

February 24, 1928.

TREASURER  
LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

TO THE MEMBERS OF THE DEPARTMENT OF CHURCH  
CO-OPERATION AND UNION OF THE OFFICE OF THE  
GENERAL ASSEMBLY.

Dear Brethren:

For your information I am forwarding you copies of the Report of the Findings Committee of the National Church Comity Conference held in Cleveland on January 21, 1928. I had hoped that these would reach me prior to our meeting on February 23rd.

With kind regards, believe me

Yours sincerely,

Lewis S. Mudge  
Stated Clerk

# The Report of the Findings Committee of the National Church Comity Conference, Cleveland, Ohio, Jan. 21, 1928, As Adopted

Approved by the Home Missions Council and the Council of Women for Home Missions and by the Executive Committee of the Federal Council of the Churches of Christ in America, in Cleveland, January 23, 1928

American religious life started in close alliance with the state. Parishes were geographically allocated and parish churches were protected against competition by the state which was supposed to have a mind for religious unity. Church attendance was guaranteed by the police power. People were asked to be religious by geographical units. The breakdown of this alliance was inevitable. It was good for neither church nor state. In the divorce which followed both parties appeared as plaintiffs.

In the place of the state allocated parish came the self-chosen parish which guaranteed to every person the right to worship where he pleased and to every religious leader the right to organize as he pleased. All alliance with the state was given up and all control of the state over religious organization was abandoned. In general, the Atlantic sea coast was settled in state ordered parishes, but the rest of our country was settled by people of every religious faith who entered into strenuous competition because the right to form religious organizations was unlimited.

It was a great experiment looking toward a free church in a free state, and we have no reason to be ashamed of it. When we consider the diversity of American religious origins, the wonder is not that we have not complete religious unity but that we have as much as we have.

During the last one hundred years the American churches have solved the problem of self support apart from the state; they have even, in some places, over supplied our country with religious organizations; they have until recently carried half the national burden of higher education; they have built up a world-wide system of missionary institutions; their clergy have married; they have educated their children and have given to the people a demonstration of a high order of family life. All this has been accomplished by churches which have trusted the people to organize and support the free parish system of our Protestant churches.

## The Coming of a New Order

But it is the belief of many that we have passed the point of maximum efficiency, operating on the principle of the self-chosen parish. The same reasons which are causing business men to abandon the laissez-faire principle in business are bidding religious men to abandon the laissez-faire principle in ecclesiastical economy. We are advancing to a new area in which we will see free religious groups building not by competitive drift but by co-operative intention. We are today facing the question whether free churches in a free state can discipline themselves and develop a public mindedness which will temper the denominational consciousness and make of the churches a great, free co-operative fellowship bent on the bringing in of the kingdom of God. If this is to come, machinery must be made the servant of the great religious objectives. It is to this end and for this purpose that we believe this conference has been called. To the furtherance of this end we would record the following convictions:

## Education for Co-operation

Whereas, it is of the genius of democracy to advance no further than the people who are the ultimate source of power, we would pledge ourselves to the education of laymen and church officials to the need of a co-operative approach to our American communities. We call upon our Missionary Education Movement and upon our educational societies to include this in their program and we call upon our religious press and upon our clergy who are convinced of its necessity, to build the broad basis for Protestant statesmanship in widespread information and conviction.

Demagoguery and narrow ecclesiasticism are the common enemy of us all. Their rule can be abolished only by the spread of a tolerance built on broad acquaintance with facts and with each other. Why should not our seminaries and denominational colleges educate for co-operative Protestant statesmanship, and why should not the religious press carry interdenominational slogans in their headlines?

## Principle of Regional Autonomy

Because American religious communities differ in their ability and opportunity to achieve religious unity we are convinced that we must make use of the principle of regional autonomy in achieving the next steps toward a co-operative Protestantism. It is our belief that by the extension of successful experience, community by community and state by state, a truly democratic growth may take place. While affirming this principle of regional autonomy, we shall expect of national organizations the best performance which their constituents will permit them to render.

## Comity Commissions

Whereas, a co-operating Protestantism cannot become a fact without new organization structure, we declare our loyalty to such organizations as the Home Missions Council, the federation of churches, city and state, and the Federal Council of Churches. Further-

more, we declare for the erection of a system of comity commissions, to meet steadily and have advisory and adjustment powers among those denominations constituting the same. These comity commissions are the Hague Tribunal of denominationalism. They should be honored in denominational councils as Roosevelt honored the Hague Tribunal in time of international dispute.

Whereas, the work of these organizations which are planning for a co-operative Protestantism cannot succeed without accurate up-to-date knowledge of the religious conditions of our rapidly changing American populations, we believe that they should equip themselves with fact-finding agencies which, like the "Air Service" of the army, shall be continuous, surveying the country in advance of the main forces. We believe that the National Home Missions Council could perform no greater service than to encourage a national fact-finding agency which would co-operate with local forces in their common project. Furthermore, we would encourage the National Home Missions Council to take the initiative in urging regional federations and comity commissions to study their territory and bring their facts to the knowledge of the public. We believe that regional church federations and comity commissions have the right to call upon the colleges on whose support they have spent millions of dollars for aid in securing the facts which are germane to their programs of human service.

It is further recommended that the suggested Five-year program of Survey and Adjustment, proposed by the Home Missions Council, in the field of interdenominational comity in Home Mission work, be approved. And that the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America, in co-operation with local federations, be asked to proceed at once to put this program into action.

## Co-operation in Rural America

We have heard, with deep concern, at this conference, of the tragic condition in rural America. The reduction of the rural population and the depletion of rural income call for action on the part of all those who are in position to ease the present burden borne by rural America. Therefore, we commend that rising tide of community spirit which is leading some rural communities to exercise a new discrimination in determining the number of agencies by which they shall be served.

**Organizing in Larger Religious Units**  
Furthermore, we believe that the time has come when American religious life must organize in larger religious units. We realize that the way in which this can be accomplished will vary in accordance with the nature of the community and the genius of the religious organizations which are found therein.

Because we believe in the principle of regional autonomy, we will encourage the efforts of our Protestant Christian brethren to overcome the religious maladjustment which our multiple sectarian organization has thrust upon them. Massachusetts has had twenty-five years successful experience with the federated church. While under favorable circumstances we would prefer a community church affiliated with a denomination, we would say nothing here to discourage churches not so affiliated as experiments.

## Interdenominational Commissions for Rural Life\*

Furthermore, we believe that in some regions the time is ripe for the establishment of interdenominational commissions for the encouragement of Protestant work in rural areas where no one denomination seems capable of carrying on the work, there being a plan already at work in urban areas. We believe that these commissions should have the power to raise money and should receive the support of the Home Missions Council and the backing of denominational boards. If this seems like too great a concession, let us remind ourselves that the population seed beds of America are in rural America and that it is easier to win the youth for Christian character when they are in a Christian neighborhood environment than to reach them after they have joined the anonymous masses of the big city.

Because we believe that American rural life must economize its forces we would commend the standards for church efficiency adopted by six constituent organizations of the Home Missions Council and by the Home Missions Council and the Council of Women for Home Missions in their sessions of 1926, and we would recommend the findings of comity principles applicable to English speaking work in town and country fields to the other constituent members which have not adopted them.

## Church City Planning Commissions

Whereas, the rapid growth of cities, particularly of the suburban areas, tests the sincerity of the churches in extending their ministry to these

communities without competition, we note with satisfaction the degree of Christian statesmanship manifested by several of the City Councils of Churches, notably Los Angeles, San Francisco, Chicago, Detroit, Cleveland and New York. They have become in effect church city planning commissions: to discover new fields; to allocate these fields to the several communities; to promote wise church building; and generally to secure a religious ministry and neighborhood service for every community. In these areas the problem is not so much to avoid overlapping as to avoid neglect.

It is recognized that the allocation of territory to a particular communion implies the responsibility, on the part of that communion, to serve all the people without regard to denominational affiliation and to offer a form of church membership† that will make this possible.

## The Great Objective

All this, to the end that the co-operating religious forces of America may provide an adequate religious ministry within every community throughout our vast national domain, for child life, for young people, and for adults both native and foreign born:

A ministry evangelical in spirit, evangelistic in method;

A ministry well rounded in its content with emphasis upon approved

method in religious education;  
A ministry mindful of the social needs of the community where it takes root and from whose soil it grows;

A ministry with an outreach to world service and Christian brotherhood.

We are quite mindful that such a ministry within every community will tax the man power and resources of our churches and will not permit the waste of any competitive effort.

Arthur E. Holt,  
Chairman,  
Charles H. Sears,  
Secretary,

\*\*\*

## Comity Principles Not Mandatory

The following motion was unanimously carried at a joint meeting of the Home Missions Council and the Council of Women for Home Missions held in Cleveland, Ohio, January 23, 1928:

"Moved that the principles set forth in these Findings be submitted to the cooperating Boards as standards or ideals toward which we are hoping each will work and we recommend them as such with no purpose to override the autonomy of the Boards."

\*Referred by the Home Missions Council to the Town and Country Committee of the Home Missions Council for further consideration.

†In the Comity Principles adopted by the Home Missions Council and the Council of Women for Home Missions the term Christian fellowship is employed.

## Five Year Program of Survey and Adjustment in the Field of Interdenominational Comity in Home Missions

This program shall combine on a national scale:

1. A survey of the whole field of interdenominational comity in Home Mission work.

2. An intensive and sustained effort to secure the indicated adjustments by the various denominational and local groups.

3. The attainment of the following practical objectives:

(a) The elimination within a definite period of all competition between denominations whose Boards are constituent to the Home Missions Council and the Council of Women for Home Missions in which the use of home mission funds is involved.

(b) The furtherance of understandings between denominations, constituent to the Home Missions Council, Council of Women for Home Missions, or the Federal Council of the Churches of Christ in America, looking to the elimination of competition in which home mission funds are not involved.

(c) The allocation of responsibility on a non-competitive basis for needed extensions of Christian work and securing the acceptance of such allocations by the bodies concerned.

(d) The securing of cooperation of the bodies concerned in the initiation of any necessary projects to be conducted jointly, as, for example, the formation of interdenominational Larger Parishes, the joint provision of religious education facilities, the provision of unified religious services at public institutions, Farm and Cannery Migrants, Religious Work Directors in Government Indian Schools, Bureau of Reference for Migrating People, etc.

(e) Strengthening or creating the necessary interdenominational bodies, local or regional, to assist in carrying the above points into effect and to provide channels for cooperative action in other fields of interest.

(f) Securing a special fund for the attainment of the above objectives.

## National Bodies Concerned

The plan here proposed engage the formal cooperation of the following national bodies: The Home Missions Council and the Council of Women for Home Missions as representing officially the home mission agencies of the major evangelical denominations together with their constituent Boards; the Federal Council of Churches, as having responsibility in the matter of interdenominational federations or Councils of churches; and the Institute of Social and Religious Research as the research and survey body particularly interested in this field.

## History

Many projects have been carried through or are now under way which have bearing on this proposal. The following may be noted:

(a) Under the leadership of the Home Missions Council preliminary state-wide surveys and conferences have been carried through in a number of western states, as for example, Montana, Idaho and Western Washington, Northern California and North Dakota and Utah. The emphasis in these conferences was on the allocation of responsibility for unserved areas and in each case a local Home Missions Council was organized. Plans are now under way for such an every community survey in New Hampshire. Request has come from Colorado for a state-wide survey and allocation of territory and responsibility. Leaders in other states are strongly urging surveys.

(b) The various studies which have been made by the Institute of Social and Religious Research contain a great deal of material which is germane to this inquiry. Particular reference might be made to the regional rural surveys, to the city studies, to the village survey, the survey of the American Indian and the study of the United Churches. The Institute is now completing a study of home mission aid which is expected to throw considerable light upon the amount of interdenominational competition in the work of the mission Boards of certain denominations.

(c) The Institute now has in prospect or under consideration other studies clearly related to this question. In particular, mention should be made of the analysis of the material gathered in the U. S. Religious Census and a proposed study of under-churched areas.

(d) The data gathered preparatory to this Conference will be of considerable value.

## The Follow-up Program

1. A state by state survey which could best be done by the Institute of Social and Religious Research. This survey should include the following:

(a) Tabulation and analysis in form suitable for use in follow-up conferences of available material in the United States Religious Census for the entire United States. (The details of this to await Dr. Fry's report.)

(b) To assemble for each state under consideration a complete list of all home mission aided projects, with pertinent data as to terms and amount of grants, this material to be assembled on common forms and maps.

(c) To assemble for each state under consideration, for each community in the state, minimum data bearing primarily on population, economic resources and religious needs and supplementing available material in the United States Census as to existing religious organizations.

(d) To make a limited survey of interdenominational agencies operating in each state considered, in order to ascertain actual and desirable relations between their activities and those of the churches.

(e) To assemble and study for each state available documentary sources of pertinent information.

## 2. Regional and community conferences:

(a) As soon as this material is assembled and prepared for each state in the form of tables and maps, the three Councils through a joint committee would then assemble a state-wide conference including the representatives of all of the denominations concerned before which these findings would be laid.

(b) It would then organize visitation teams, each team composed of the representatives of a number of different denominations to visit the various sections of the state and to hold sectional conferences. These conferences would be expected to draft concrete proposals looking to adjustment of all competitive situations, and to the assumption of responsibility by some church or by some interdenominational arrangement for all needed extensions of work.

(c) The Home Missions Council would then assume responsibility for laying these proposals officially before the denominational agencies concerned and following them up to a definite decision.

Mr. Speer

January 27, 1928  
Dictated 24th

The Rev. Lewis S. Mudge, D.D.,  
Witherspoon Building,  
Philadelphia, Pa.

My dear Lew,

I return herewith the communication from the Church of Scotland with the suggested draft of a reply.

I wonder if it might not be well to add two or three touches?

I note that you, or Dr. Stevenson, has marked the second sentence of the reply to be rewritten. What would you think of some such revision as the following:

"Gratifying as the progress and prosperity of the Presbyterian Church in America has been it has fallen far short of what it ought to have been, and the consciences of many among us are deeply stirred now over the inadequate consecration of the great resources of our people to the missionary work of the Church, and over the need of a great spirit of simple and direct evangelism. For whatever has been accomplished and for the sense of judgment upon our very imperfect attainments we owe much to our inheritance from our Scotch antecedents. And we recognize with great gratitude the large part the Church of Scotland has had in our early history, and the great contributions which it has made as the Mother Church to the plant and development of the Christian Church and of our own Presbyterian Communion on this side of the Atlantic."

Secondly, what would you think of adding to the last sentence in the draft the following:

"And we shall be ready especially to join with you in prayer that the Churches in Scotland and our Churches in America may be newly endued with the Holy Spirit and with power, to the end that the work of the Church in the world may be done and our Lord be glorified."

Very affectionately yours.

RES:C.

Lewis S. Mudge

Mr. Speer

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

MODERATOR  
ROBERT E. SPEER, D.D., LL.D.  
NEW YORK, N. Y.

514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

STATED CLERK  
LEWIS S. MUDGE, D.D., LL.D.  
PHILADELPHIA, PA.

VICE-MODERATOR  
WARREN H. LANDON, D.D., LL.D.  
SAN ANSELMO, CAL.

TREASURER  
LAND TITLE AND TRUST CO.  
PHILADELPHIA, PA.

January 10, 1928.

RECEIVED

JAN 12 1928

Mr. Speer

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City.

My dear Bobby:

Sometime ago I received the enclosed communication from the Church of Scotland. To save your time and mine and also as is proper to relate Dr. J. R. Stevenson to this matter as Chairman of the Department of Church Co-operation and Union, I asked Dr. Stevenson to sketch a suitable reply to be used in whole or in part by us in answering this communication.

Enclosed you will find Dr. Stevenson's "sketch". If you will add to it anything you deem wise or subtract or modify anything you deem needful, we may transmit our reply in the near future. The matter should, of course, receive your attention before your departure for Jerusalem.

Affectionately yours,

L. S. M.  
Lewis S. Mudge  
Stated Clerk

*enc not sent to file*

*I have fallen for that, what I got to know...  
and the...  
the...  
the...*

*but we shall be ready...  
to give...  
the...  
I...  
from...  
and...*

*ack  
1/12/28*

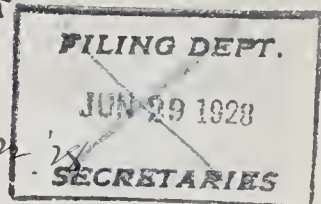
*about you  
do...  
of...  
important...  
to...  
about...*

James Robinson

Mr. Speer

Ans.

6/12/28



FIRST PRESBYTERIAN CHURCH  
CENTRE AND NORTH STREETS  
BETHLEHEM, PA.

March 14, 1928

Dr. Robert E. Speer,  
Moderator of the General Assembly,  
New York, N.Y.

My dear Dr. Speer:

Since you are Moderator of the General Assembly, it would be less majestic to even think of you as "Bobbie". However, your old classmates will never think of you as anything else.

I, too, have been thinking of our beloved Church and its troubles very much, and I wish they were not.

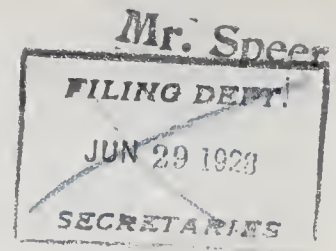
The reason for this letter is this:  
I am preaching a series of sermons on "Imperatives of Jesus" - already 21 have been preached.  
I have arrived at "A new commandment" - John 13: 34, 35. I have come to the conclusion

that the peculiar love of the disciples for one another - the love, mutual love, of our church membership - is the great desideratum of church growth and life. If that were cultivated and practiced with its implications, our contentions about Fundamentalism and Modernism would disappear. Indeed, our creed would no longer be a bone of contention - ay, old Princeton would settle down to work.

I would suggest, and you will pardon my presumption in the matter, that, if you should in your Moderatorial sermon preach on "That ye love one another as I have loved you"; as you can, it might call the brethren off one another's necks, and get them to hugging one another instead.

However, you have my kindest regards,  
Your old classmate,

James Robinson.



June 26, 1928

The Rev. James Robinson, D.D.,  
Bethlehem, Pa.

My dear Jim,

I remember the kind letter you wrote me last March with reference to the sermon to be preached at the opening of the General Assembly. I was grateful for your suggestion and it was in my mind all the time I was preparing the sermon. Perhaps you will have seen copies of it or parts of it in the Church papers, but I am sending the full sermon in pamphlet form herewith.

With warm regard,

Your sincere friend,

FES:C.



Mr. Speer

February 2, 1928

Rev. William Crosby Ross,  
The First Presbyterian Church  
Boise, Idaho

My dear Mr. Ross:

It is a great privilege to be allowed to share in the celebration of the Fiftieth Anniversary of the First Presbyterian Church of Boise.

The half century of the Church's life has seen an old world vanish and a new world appear. Some good things have been lost, but thank God also a great deal of evil has been overthrown and great blessings have come for which our fathers prayed but which did not come in their time. If we have faith and courage and sacrifice we may now move on to far greater and better things and I pray that the next half century in your Church may witness far richer blessings <sup>even</sup> than in the past and that throughout the whole world our Church may move ~~on~~ <sup>forward</sup> in these new years to a new obedience and a new wealth of fruitful service.

With kind regard,

Very sincerely yours,

RS/B

Daniel Russell.

Mr. Speer

RUTGERS PRESBYTERIAN CHURCH  
SEVENTY-THIRD STREET AT BROADWAY  
NEW YORK  
DANIEL RUSSELL, D.D., MINISTER  
TELEPHONE TRAFALGAR 9227

RECEIVED

FEB 7 - 1928

S

February 6, 1928.

Robert E. Speer, D. D.  
156 Fifth Avenue,  
New York City.

My dear Dr. Speer:

Please accept my sincerest  
thanks for your letter of January 27th.  
It covers the points I have in mind and  
is very helpful.

Always fraternally yours,

Daniel Russell

DR:MV

Mr. Speer

January 27, 1928  
(Dictated January 24)

Rev. Daniel Russell, D.D.  
Rutgers Presbyterian Church  
Seventy-third Street at Broadway  
New York City

My dear Dr. Russell:

On getting back on Saturday I found your good letter of January 6th. I am constantly trying in addresses to meet this very point to which you refer. I talked about it at the close of the address which I made at the Student Volunteer Convention in Detroit, and I am writing and speaking about it all the time. It is one of the tragic weaknesses of our day to think that we can get away from the historic death and resurrection of Christ, - their objective reality and their redemptive significance.

"The Way of Life" and the "Spirit of Jesus" are just as likely to become mighty conventional phrases as "vicarious atonement" and "justification by faith." Everyone of these phrases stands for essential truth but they stand for it unitedly and they only cohere in one another. Your statement of your fundamental conviction in the matter is absolutely right.

I am not sure, however, that I can furnish you with the documentary material that you want with regard to the efficacy of doctrine and life or of truth and love, which ought, of course, never to be separated in missionary preaching. The two are put together in the old "Instructions for the members of the Unitas Fratrum, who Minister in the Gospel among the Heathen." Published in London, 1784, for the Moravian Missionaries.

"Therefore, until the Brethren shall be able to express themselves intelligently to the heathen, they must be contented with preaching by their walk and conversation only. Though the heathen may be brought to understand many things by signs - a way of preaching which often makes a particular impression, when words cannot be understood.

"But when the Brethren shall have learned the language sufficiently to be understood, their testimony is to begin with Jesus Christ, describing him as that great Lord, who has all power in heaven and on earth, yea, as the Almighty God, who made all things, and man in particular. They set forth His love to man to be so inexpressibly great, that He became Himself a man for our sake, to deliver us all from evil, and to make us happy here and hereafter. They testify to them at the same time, that He, out of love to man, endured even the most cruel death, and shed His blood, that we might obtain eternal life. They extol Him as the most kind, most benign and gracious Saviour, whose heart's delight is to do good unto men. Themselves they represent as messengers sent by Him, to invite them, the Heathen, to the enjoyment of all His blessings; and their labour aims only at gaining the hearts of the heathen for our Lord Jesus Christ. Thus they continue unweariedly preaching Christ and His sacrifice for us, until His gospel shall kindle a fire in their hearts, and bring them to faith in Jesus."

January 27, 1928

One interesting thing about these instructions is that the Moravians were bidden to begin not with Theism or any doctrine of God, but with the personal history and work of Christ.

The following instructions in the old book set forth that after the missionaries have won the heathen for Christ then they are to tell them that our Lord Jesus Christ has a Father and are to explain God the Father to them, and that "when the word of Jesus Christ and His heavenly Father shall have taken hold of the hearts of the heathen," then the Holy Spirit shall be explained to them.

On the other hand the late Dr. Nevius, one of the ablest and wisest missionaries in China, maintained that the proper approach to the Chinese, at least, was to begin with God. He was opposed to the circulation of a Gospel like Mark, without any note or comment, because he believed that its abrupt introduction, "The beginning of the gospel of Jesus Christ the Son of God," at once created prejudice and misunderstanding which was unnecessary. Instead of making Christ known to the Chinese, this method, he held, obscured Him and obstructed the entrance of the Gospel. His method was to begin with God the Creator and Father, and to unfold His revelation in nature and in Christ.

I think you can find some of the latest and best material on this whole question in the series of pamphlets which have just been issued by the International Missionary Council in preparation for the meeting of the Council in Jerusalem this spring. Six of these pamphlets deal with the subject - "The Christian Life and Message in relation to non-Christian systems." These are of unequal quality; One of the best of them is Macnicol's "Christianity and Hinduism." You can get any or all of them from the office of the International Missionary Council, 419 Fourth Avenue,

Did I send you a copy of our Deputation Report on Japan and China, prepared when Dr. Kerr and I came home a year ago? If not, I shall be glad to send you one as it contains incidentally some reference to this very problem.

With warm regard,

Very cordially yours,

RES/B

*extra*

January 27, 1928  
(Dictated January 24)

Rev. Daniel Russell, D.D.  
Rutgers Presbyterian Church  
Seventy-third Street at Broadway  
New York City

My dear Dr. Russell:

On getting back on Saturday I found your good letter of January 6th. I am constantly trying in addresses to meet this very point to which you refer. I talked about it at the close of the address which I made at the Student Volunteer Convention in Detroit, and I am writing and speaking about it all the time. It is one of the tragic weaknesses of our day to think that we can get away from the historic death and resurrection of Christ, - their objective reality and their redemptive significance.

"The Way of Life" and the "Spirit of Jesus" are just as likely to become mighty conventional phrases as "vicarious atonement" and "justification by faith." Everyone of these phrases stands for essential truth but they stand for it unitedly and they only cohere in one another. Your statement of your fundamental conviction in the matter is absolutely right.

I am not sure, however, that I can furnish you with the documentary material that you want with regard to the efficacy of doctrine and life or of truth and love, which ought, of course, never to be separated in missionary preaching. The two are put together in the old "Instructions for the members of the Unitas Fratrum, who minister in the Gospel among the Heathen." Published in London, 1784, for the Moravian Missionaries.

"Therefore, until the Brethren shall be able to express themselves intelligently to the heathen, they must be contented with preaching by their walk and conversation only. Though the heathen may be brought to understand many things by signs - a way of preaching which often makes a particular impression, when words cannot be understood.

"But when the Brethren shall have learned the language sufficiently to be understood, their testimony is to begin with Jesus Christ, describing him as that great Lord, who has all power in heaven and on earth, yea, as the Almighty God, who made all things, and man in particular. They set forth His love to man to be so inexpressibly great, that He became Himself a man for our sake, to deliver us all from evil, and to make us happy here and hereafter. They testify to them at the same time, that He, out of love to man, endured even the most cruel death, and shed His blood, that we might obtain eternal life. They extol Him as the most kind, most benign and gracious Saviour, whose heart's delight is to do good unto men. Themselves they represent as messengers sent by Him, to invite them, the Heathen, to the enjoyment of all His blessings; and their labour aims only at gaining the hearts of the heathen for our Lord Jesus Christ. Thus they continue unweariedly preaching Christ and His sacrifice for us, until His gospel shall kindle a fire in their hearts, and bring them to faith in Jesus."

One interesting thing about these instructions is that the Moravians were bidden to begin not with Theism or any doctrine of God, but with the personal history and work of Christ.

The following instructions in the old book set forth that after the missionaries have won the heathen for Christ then they are to tell them that our Lord Jesus Christ has a Father and are to explain God the Father to them, and that "when the word of Jesus Christ and His heavenly Father shall have taken hold of the hearts of the heathen," then the Holy Spirit shall be explained to them.

On the other hand the late Dr. Nevius, one of the ablest and wisest missionaries in China, maintained that the proper approach to the Chinese, at least, was to begin with God. He was opposed to the circulation of a Gospel like Mark, without any note or comment, because he believed that its abrupt introduction, "The beginning of the gospel of Jesus Christ the Son of God," at once created prejudice and misunderstanding which was unnecessary. Instead of making Christ known to the Chinese, this method, he held, obscured Him and obstructed the entrance of the Gospel. His method was to begin with God the Creator and Father, and to unfold His revelation in nature and in Christ.

I think you can find some of the latest and best material on this whole question in the series of pamphlets which have just been issued by the International Missionary Council in preparation for the meeting of the Council in Jerusalem this spring. Six of these pamphlets deal with the subject - "The Christian Life and Message in relation to non-Christian systems." These are of unequal quality: One of the best of them is Macnicol's "Christianity and Hinduism." You can get any or all of them from the office of the International Missionary Council, 419 Fourth Avenue,

Did I send you a copy of our Deputation Report on Japan and China, prepared when Dr. Kerr and I came home a year ago? If not, I shall be glad to send you one as it contains incidentally some reference to this very problem.

With warm regard,

Very cordially yours,

RES/B

Mr. Speer

January 9, 1928

Rev. Daniel Russell, D.D.,  
Rutgers Presbyterian Church  
73rd Street at Broadway  
New York City

My dear Dr. Russell:

I am sorry that it will not be possible for Mr. Speer to reply to your letter of January 7th until the end of the month. He is away on a speaking tour in the south moving around continuously and we are having to hold all mail until his return to the offices.

Very sincerely yours,

Secretary to Mr. Robert E. Speer

C.

Daniel Russell

Mr. Speer

RUTGERS PRESBYTERIAN CHURCH  
SEVENTY-THIRD STREET AT BROADWAY  
NEW YORK

DANIEL RUSSELL, D.D., MINISTER

TELEPHONE TRAFALGAR 8227

RECEIVED

JAN 9 - 1928

Mr. Speer

January 6, 1928.

Robert E. Speer, D. D.  
156 Fifth Avenue,  
New York City.

1/9/28

Dear Dr. Speer:

I was deeply interested in what you said at the General Council luncheon concerning the students at the volunteer convention, and the "Way of Life" emphasis in their thinking....I have just been reading "The Christ of the Indian Road" with its supreme emphasis on the "Way of Life" idea and its avoidance of the redemptive aspect of the Cross.

One shifts one's emphasis of course through the years - shifts and shifts back again. But I have never been able to escape the conviction, for long, that while Christianity is a Way of Life it cannot be established in men's hearts unless it bases down upon a redemptive atonement in which, once for all our sins were borne in His body Who made it right and therefore possible for a just and all-loving Father to forgive his sinning children. In other words I am just so old-fashioned that I cannot give up the satisfaction element in atonement without giving up my New Testament, and my own hope of salvation ....Nor can I escape the conviction that modernist preachers and teachers who, almost solely, have the ears of college and university students today are working tragic and incalculable harm by a false emphasis upon Christianity as a Way of Life.

And so (forgive the preamble) I come to the reason for this letter. Speaking to my mid-week meeting from the verse "And I if I be lifted up" etc., I stressed the redemptive element in Christ's death. And I said something like this: "Missionaries have learned this lesson long since. The crucified Christ makes the great appeal." I instanced the earliest Moravian missionaries in Greenland who so long as they spoke on other merely relative themes found the Greenlanders unresponsive, but when they spoke of the Crucifixion in detail, and its essential redemptive meaning ~~they~~ secured results. (This was some old memory of my reading years ago. I admit that my statement was very badly "documented".)

After the service one of my most helpful hearers - a man for whom I have a special affection and respect - said: "I would like to hear you expand that idea some time. I would have said that the power of the missionary, his supreme effectiveness, lies in the life of love which he lives among the people."



Robert E. Speer, D. D.

- 2 -

January 6, 1928.

Now anyone knows that no message has power without a life of love behind it. But can I make good on my central contention? I should like to. Where can I find the concrete facts which substantiate it? Or is the contention of Prof. Kilpatrick correct, that henceforth the older, conservative interpretation of the Gospel is useless in India except for the low-castes?

If you can find time to give this a thought and dictate a few lines in reply I shall be deeply obligated.....You have really brought this on yourself, for since my student days in Iowa - all unknown to you - you have been my spiritual guide, philosopher and friend.

May God give you strength and unfailing courage for the great tasks you carry this year.

Fraternally,

*Daniel Russell*

Mr. Speer

*[Red scribble]*

Brawley, Calif.

May 26, 1928.

Mr. Robert E. Speer,

Will you kindly take  
of your valuable and crowded time  
to answer the questions, please.

Is it ever in order for a  
member of an assembly to  
call "question, question"? Or  
only out of order when an  
other has been assigned the  
floor? Should a call for the  
"previous question" and a vote  
on this case, be proper procedure  
instead of "question", "question" etc

Yours very truly,

Mrs. A. L. Seville

Brawley, Calif.

Mr. Speer

June 6, 1928  
(Dictated June 2)

Mrs. A. L. Sebille,  
Brawley, California

My dear Mrs. Sebille:

Your note of May 26th was received at the General Assembly meeting in Tulsa.

It is customary in assemblies when the members have had sufficient debate and desire the question to be brought to a vote to call out - "question - question." Sometimes this is done very rudely and it is not the proper parliamentary way to close debate. A proper method would be for some one to move what is called "the previous question." Such a motion when made and seconded is not debatable. The presiding officer must at once put to the Assembly the motion in this form - "Shall the main question be now put?" This question is not debatable. If the majority of the Assembly votes "Yes" then the Moderator is to proceed at once to put the question at issue. This is the orderly way to close debate. As a matter of fact, however, the custom widely prevails of calling for the question when the general sentiment of the meeting is ready to vote. The difficulty is that oftentimes a few noisy people call out "question" and force a vote against the majority which cannot be done if the orderly processes of moving the previous question is pursued.

If a speaker has been recognized by the Chair and given the floor then it is not proper that any one should call out "question - question." Nor is it competent for any one to move the previous question until the speaker to whom the floor has been given has finished.

Very sincerely yours,

REG/B

*J. Ross Stevenson*

**Mr. Speer**

THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

May 15, 1928

PRESIDENT'S ROOM

*S*

My dear Robert:-

This is to acknowledge the letter you forwarded from Dr. Laird of Canada regarding the fraternal delegate. I have acknowledged this, indicating the time when said delegate is to be introduced to the Assembly.

I was glad to have the brief chat with you yesterday and learn that you feel so confident regarding the temper and outcome of the Assembly. So much bitterness has been stirred up that there will be needed a wonderful outpouring of the Holy Spirit to allay the strife and unite our Church in the real work of the Kingdom. We shall be praying that you may be divinely used in the opening message.

Affectionately yours,

*J. Ross Stevenson*

Dr. Robert E. Speer,  
New York City.

Mr. Speer

June 7, 1928

Treasurer, of the General Assembly  
The Real Estate Land Title and Trust Company  
Philadelphia, Pa.

Dear Sir:

I have sent you through Dr. Master a check for \$851.48, being the balance left of the \$1,500. which you sent me and other receipts to the credit of the Moderator's expense account during my term as Moderator.

The other receipts which I have entered were from Churches where I spoke as Moderator or from the Synod of New Jersey. There were some other contributions also, as I wrote Dr. Mudge, which I could not identify as on Moderator's expense account, but these I have used toward the support of a missionary under the Presbyterian Board of Foreign Missions.

I enclose also my check for \$16.34, being balance of check which I received as Commissioner on account of entertainment. My hotel bill was cared for by the First Presbyterian Church of Tulsa so that I had only those meal and entertainment charges to meet which had not been charged on my hotel bill.

The Charge of December 9th on account of Dr. Peter K. Emmons was for his travel expenses to a Coal Operators and Labor Convention in Mount Carmel where he went in my stead as Moderator.

The expense account for the year would have been a great deal heavier but for the fact that I had passes on the Pennsylvania and Lackawana railroads and was able to get reduced transportation on many other trips.

Very sincerely yours,

RMS/B

Mr. Speer

June 7, 1928

9/11  
copy

Treasurer, of the General Assembly  
The Real Estate Land Title and Trust Company  
Philadelphia, Pa.

Dear Sir:

I have sent you through Dr. \_\_\_\_\_ a check for \$841.48, being the balance left of the \$1,500. which you sent me and other receipts to the credit of the Moderator's expense account during my term as Moderator.

The other receipts which I have entered were from Churches where I spoke as Moderator or from the Synod of New Jersey. There were some other contributions also, as I wrote Dr. Mudge, which I could not identify as on Moderator's expense account, but these I have used toward the support of a missionary under the Presbyterian Board of Foreign Missions.

I enclose also my check for \$16.34, being balance of check which I received as Commissioner on account of entertainment. My hotel bill was cared for by the First Presbyterian Church of Tulsa so that I had only those meal and entertainment charges to meet which had not been charged on my hotel bill.

The Charge of December 9th on account of Dr. Peter K. Emmons was for his travel expenses to a Coal Operators and Labor Convention in Mount Carmel where he went in my stead as Moderator.

The expense account for the year would have been a great deal heavier but for the fact that I had passes on the Pennsylvania and Lackawanna railroads and was able to get reduced transportation on many other trips.

Very sincerely yours,

RMS/B

1928 Mr. Speer

SPEAKING ENGAGEMENTS- MODERATOR'S TOUR

Date	Place	Church, etc.	Time	Nature of meeting	Pastor or other promoter
Thu., Jan. 5	Louisville, Ky.	Warren Meml.			H.C. Wilson, D.D.
Fri., Jan. 6	Lebanon, Tenn. Nashville, Tenn.	Cumberland U. Hillsboro	A.M. 7:30 P.M.	Chapel Popular	Dr. E.L. Stockton
Sat., Jan. 7	Maryville, Tenn. Knoxville, Tenn.	Maryville Col. Second Church	9:40 A.M. 12:00 M	Chapel Luncheon of Union Pres.	Sam. T. Wilson, D.D. Robt. I. Gamon, D.D.
Sun., Jan. 8	Chattanooga, Tenn. No. Chattanooga	Second Church Noth Side Ch.	11:00 A.M. 7:30 P.M.		Robt. M. Stimson, D.D. O.E. Gardner, D.D.
Mon., Jan. 9	Birmingham, Ala.	Independent Pr. Independent Ch.	6.00 P.M. 8.00 P.M.	Men's Ban- quet Popular	H.M. Edmonds, D.D. J.M. Broady, D.D.
Tue., Jan. 10	Memphis, Tenn.	Court Avenue Court Avenue	noon 7:30 P.M.	Luncheon for synodical com- mittees and local leaders Popular	
Wed., Jan. 11	Clarksville, Ark. Van Buren, Ark.	Presbyterian Presbyterian	3:00 P.M. 8:00 P.M.	Popular Popular	Elbert Hefner, D.D. Wm. B. Miller, D.D.
Thu., Jan. 12	Dallas, Texas	City Temple	3:00 & 8:00	Texas Men's Convention Addresses	B.P. Fullerton, D.D.
Fri., Jan. 13	Houston, Texas	Central Central	6:00 P.M. 8:00 P.M.	Banquet, men of all chur- ches of Houston Pres. Popular	Rev. J.E. Ferguson
Sun., Jan. 15	Amarillo, Texas	First	11:00 A.M. 7:30 P.M.		Rasmus Thomsen, D.D.
Mon., Jan. 16	Oklahoma City, Okl.	First	4:00 P.M. 8:00 P.M.	Address to com- mittees and local leaders Mass meeting	Sam. M. Gibson, D.D.
Tue., Jan. 17	Wichita, Kans.	First	noon 2:30 P.M.	Luncheon for committees and local leaders Mass meeting	H. Ray Anderson, D.D.
Wed., Jan. 18	Parkville, Mo. Kansas City, Mo.	Park College City Club	A.M. 7:45 P.M.	Chapel Mass Meeting	F.W. Hawley, D.D. Harry C. Rogers, D.D.

Dr. J. W. Mc Donald, ex. Secy

Date	Place	Church, etc.	Time	Nature of meeting	Pastor or other promoter
Thu., Jan. 19	St. Louis, Mo.	City Club	noon	Luncheon for committees and local leaders	
		West Church	8:00 P.M.	Mass Meeting	Wm. B. Lampe, D. D.



Mr. Speer

1928 Jan

MODERATOR'S PROPOSED ITINERARY - Revised

Southern District - - - January, 1928.

- \* Thu., Jan. 5 - Louisville, Ky. - Leave 2:22 A.M., Fri. - L&N #3 (Pullman open 9:30 P.M.)
- \* Fri., Jan. 6 - Nashville, Tenn. - Arrive 8:15 A.M.  
- Leave 10:00 P.M. - Tenn. Gen. #4 & So. #112 (thru sleeper)  
- auto to Cumberland University and return.
- Sat., Jan. 7 - Knoxville, Tenn. - Arrive 7:30 A.M. - Maryville College, 9:40-10:40 A.M.  
- Knoxville, luncheon, 12:15 P.M.  
- Leave 6:05 P.M., Saturday, So. #25.
- Sun., Jan. 8 - Chattanooga, Tenn. - Arrive 9:20 P.M., Saturday.  
- Leave 7:30 A.M., Monday - Southern #17 - 5
- \* Mon., Jan. 9 - Birmingham, Ala. - Arrive 12:20 P.M.  
- Leave 11:30 P.M. - Frisco #108.
- \* Tue., Jan. 10 - Memphis, Tenn. (For Mississippi Synod) - Arrive 7:20 A.M.  
- Leave 11:25 P.M. - Mo. Pac. #201
- Wed., Jan. 10 --- Little Rock, Ark. - Arrive 3:21 A.M. (Leave sleeper at 7:00 A.M.)  
- Leave 9:30 A.M. - Mo. Pac. #104.
- \* Wed., Jan. 11 - Clarksville, Ark. - Arrive 1:34 P.M.  
- Leave 6:08 P.M. - MO. Pac. #116.  
- Van Buren, Ark. - Arrive 7:47 P.M.  
- Leave 11:28 P.M. - Frisco #3-703
- Thu., Jan. 12 - Dallas, Texas. - Texas Men's Convention - Arrive 10:50 A.M.  
- Leave 11:00 P.M. - Katy #7
- \* Fri., Jan. 13 - Committees and Secretaries remain at Dallas.  
City Temple, 9:00 A.M. - Lunch, 12:00 - 2:00 P.M.
- Fri., Jan. 13 - Houston, Texas. - Arrive 7:55 A.M.  
- Leave 11:00 P.M. - Katy #6.
- Sat., Jan. 14 - { Dallas, Texas. - Arrive 7:15 A.M.  
Leave 8:30 A.M. - Ft. Worth & Denver City Ry. #1.  
or - { Fort Worth, Texas - Arrive 7:15 A.M.  
- Leave 10:10 A.M. - Ft. Worth & Denver City Ry. #1.
- Sun., Jan. 15 - Amarillo, Texas - Arrive 9:15 P.M., Saturday.  
- Leave 4:45 A.M., Monday - Rock Island #112
- \* Mon., Jan. 16 - Oklahoma City, Okla. - Arrive 3:10 P.M.  
- Leave 10:45 P.M. - Rock Island #18 (Open 9:30 P.M.)
- \* Tue., Jan. 17 - Wichita, Kansas - Arrive 9:10 A.M.  
- Leave 11:20 P.M. - Mo. Pac. #416-116 (open 9:00 P.M.)
- Wed., Jan. 18 - Kansas City, Mo. - Arrive 7:30 A.M.  
- Leave 11:55 P.M. C & A #26  
Park College in forenoon.
- \* Thu., Jan. 19 - St. Louis, Mo. - Arrive 7:35  
- Leave Fri. - 12:30 P.M. - Pennsylvania #25  
Harrisburg, Pa. - Arrive Saturday 1:28 P.M.  
- Leave 3:40 P.M.  
Mercersburg, Pa. - Arrive 6:08 P.M. - Saturday.

\* Committees of Synods meet in these places and on these dates.

November 18, 1927

The Rev. John A. Marquis, D.D.,  
Building.

My dear John,

Some time ago I tried to get in touch with you with regard to the question as to whether it would be wise and helpful for me to send a letter to the Church in behalf of National Missions. In the fall, as you may remember, at Dr. Covert's request, I addressed a letter to him on the subject of Christian Education, which was printed by the Board of Christian Education and sent to all the churches in similar form to the General Letter which Dr. Mudge and I had sent out earlier. A few weeks ago our Promotional Department asked me to write a corresponding letter on the subject of Foreign Missions to be sent to all the churches, and I told them that I was intending to do so, but that I wanted first to send a letter on National Missions if you desired. I tried my hand at writing such a letter but was not at all satisfied with the result. As it was the best I could do at the time however, I sent it at once to Dr. Bailey as an article to the Presbyterian Magazine, and sent a copy to Dr. Rabaglietti who was here telling him that I wanted to get in touch with you and that in your absence I wanted to do anything that would help you most and that I would send this Presbyterian Magazine article as a letter or write another letter if it seemed desirable. I have heard nothing further from him on the subject, except that he had received my letter and was glad that I had written the article for the Presbyterian Magazine. I am very glad to let it rest here, but I wanted you to know that I had thought of sending, and been entirely ready to send a letter as Moderator to all the churches in behalf of the Board of National Missions and its cause. If at any time there is any way in which you see that I could be of help, please let me know.

Very cordially yours,

RES:C.

W. A. Sunday

Mr. Speer

# Winona Lake Institutions

(WINONA ASSEMBLY AND BIBLE CONFERENCE)

Chautauqua - Bible Conference - Bible School of Theology - Normal School

ASSOCIATED

BETHANY GIRLS  
SCHOOL OF SACRED MUSIC  
CHICAGO BOYS' CLUB  
STATE BIOLOGICAL SCHOOL

J. C. BRECKENRIDGE, General Secretary

WINONA LAKE, INDIANA

ASSOCIATED

PRESBYTERIAN CAMPS AND  
CONFERENCES  
SCHOOL OF MISSIONS  
NATIONAL PHOTOGRAPHERS'  
SCHOOL

RECEIVED

SEP 10 1927

Mr. Speer

September 10, 1927.

S

Rev. Robert E. Speer, D.D.  
156 Fifth Ave.  
New York, N. Y.

Dear Robert:

Delighted with your letter and am more pleased than you know that you had our great Church.

Though I do not come in contact with you often you have not any greater admirer and friend than your humble servant. I knew if there was anything in that Crombie affair you would go to the bottom of it.

I am feeling pretty good. Hope you are well. Had a good time at Ocean Grove.

Yours sincerely,

W A Sunday

WAS/EMH.

Mr. Speer

*M. Mulder*

September 7, 1927

Rev. William H. Dunley, D.D.  
North End Hotel  
Ocean Grove, N.J. Jersey

My dear William:

I am a pleasure to reply on better from you. I had already heard from Mr. Crombie and his case was before the last General Assembly which overruled the action of the Synod against which Mr. Crombie made complaint and remanded the matter to the Synod for proper action with instructions to hear and issue the complaint as promptly as possible and with proper care." I understand from Mr. Crombie's recent statements that the Synod has considered the matter but decided adversely to his contentions. As I understand our Church law he is free to appeal in vain to the next Assembly, which would consider the matter after it had been presented to the Judicial Commission, but the Judicial Commission has no power to issue any final judgments; all that it can do is to consider cases and report its judgments to the General Assembly. The custom is that the Judicial Commission meets immediately before the General Assembly. The specific rule of the Book of Discipline is - "The meetings of the commissions shall be held at such times and places as the General Assembly shall direct, or if no directions are given then at such times and places as the commission shall determine."

Mr. Crombie asked me as Moderator to convene a special session of the Judicial Commission to decide his case, but as I understand it the Moderator has no such power, the commission having authority over its own meetings subject to the General Assembly. Furthermore, any judgments of the Commission, if it should specially meet, would be only preliminary and not authoritative under our present law.

I may be wrong in these views but I told Mr. Crombie that I would submit the whole matter to Dr. Mulder as soon as he returns to the country.

I trust you are having good meetings.

Very cordially yours,

RES/B

W. A. Sunday

~~Mr. Speer~~



Dear Robert.

From what I can learn the case of Rev. Albert H. Crombie against the Synod of South Dak is one the Judicial Committee of the assembly should look into for the good of all and the cause of the Lord - if all I hear is true he has been shamefully treated and even the worldly crowd would hesitate to resort to all the injustice and intrigue they are alledged to have done

I am glad you are  
at the head of our grand  
old Church keep her  
straight with the Gospel  
Course and off the rocks  
of strife and falsehood

I am preaching here  
~~for~~ 10 days -

Yours Truly

W. A. Dunday

COPY

North End Hotel  
Ocean Grove, N.J.

Dear Robert

From what I can learn the case of Rev. Albert H. Crombie is one the Judicial Committee of the Assembly should look into for the good of all and the cause of the Lord - if all I hear is true he has been shamefully treated and even the worldly crowd would hesitate to resort to all the injustice and intrigue they are alleged to have done.

I am glad you are at the head of our grand old Church - keep her straight with the Gospel course and off the rocks of strife and falsehood.

I am preaching here for ten days.

Yours truly

(Signed) W. L. Sankey.

(Received by Mr. Speer  
September 2, 1927)

Mr. Speer

June 1, 1938

The Rev. Hugh E. Walker, D.D.,  
Los Angeles, Calif.

My dear Hugh,

I was sorry not to have had an opportunity for a last word with you before leaving Tulsa. But you were busy with Dr. Hodge, and I did not want to interrupt. It was a joy to see you in the Moderator's Chair and everyone felt the calmness and kindness and love with which you presided from the first to the last. As I look back over the Assembly it seems to me that right judgments were reached in all matters, unless it may have been the Princeton affair and, even there, it may turn out that the plan of action adopted by the Assembly was the wisest and best. We shall all earnestly hope and pray that it may prove so.

I trust that the year may be a year of great happiness and blessing for you, and that God may bring great blessing through you to the Church.

If there is any way during the year in which I can be of any service to you I know that you will let me know of it.

I enclose a copy of a letter which came to me at Tulsa with a ten dollar bill and also a copy of my reply. I am sure Mr. Wenderoth would appreciate a note from you some time if you could find opportunity for it.

With warm regard and loving prayer,

Your sincere friend,

WES:C.



*James E. Clarke*

Mr. Speer

# THE PRESBYTERIAN ADVANCE

PUBLISHED WEEKLY \$2.50 PER YEAR

NASHVILLE, TENNESSEE

PRESBYTERIAN BUILDING, 150 FOURTH AVENUE, N.

JAS. E. CLARKE, EDITOR

JAMES V. CLARKE, MANAGING EDITOR

CENTRALLY PUBLISHED; CIRCULATED  
NATIONALLY AND IN FOREIGN LANDS

ONLY JOURNAL OF THE PRESBYTERIAN  
CHURCH U. S. A. WEST OF PITTSBURGH

May 14, 1928.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City, N. Y.

My dear Dr. Speer:

I am very grateful for that copy of your sermon, my only regret being that I cannot print every word of it.

We are compelled to prepare our Assembly Issue earlier than usual, but I have been holding two pages sacredly for this sermon and could not now use it all without increasing still further the size of the paper, which would be practically impossible because an extra form is already made up.

I fear you are right, that you will have to omit some of the quotations at the end for, as it now stands, the discourse contains about eight thousand words. I will be forced to omit those quotations and some of the other portions, but I will carefully indicate any omissions and, further, I will call attention to the fact that this is just a synopsis and that copies of the complete sermon may be secured through Mr. Walter I. Clarke.

I am delighted to have the privilege of giving the main thought of this discourse -- indeed most of your own words -- to the readers of The Presbyterian Advance who are not likely to see its strong appeal in any other form. I hardly need to add that the sermon expresses with tremendous power my personal convictions. I congratulate the church.

Very cordially yours,

*James E. Clarke*

JEC: 3

E. M. Campfield

Mr. Speer



*The Colonial Building  
The Colonial Annex Building  
The Colonial Garage Building  
Richmond Gladiolus Farm  
E. M. Campfield*

*Richmond, Indiana!*

C-10177-5

RECEIVED

January 5, 1928

JAN 7 - 1928

Robert E. Speers, D.D. **Mr. Speer**  
156 Fifth Avenue,  
New York City, N. Y.

*ack  
1/9/28*

Your letter of December 31st at hand. If you are satisfied that Mr. Kilborne should do the work, and, take no action whatsoever, I will not do anything more.

As I said before, I like Mr. Kilborne very much. And he no doubt, believes he is doing a great work. On account of the little time he has to give the matter, I can not agree with him.

If the Churches will not aid in cleansing the bad literature of the Nation, our Nation and Churches certainly have taken one long step backward, more especially when the work of certain Ministers is being used to commercialize the sale of some objectionable magazines.

You are the head of our Church, and if you wish to let the matter rest, you may do so. But I can tell you frankly - my people were among the first settlers of Newark, N. J., and they organized the First Presbyterian Church in Newark, N. J. My people from that early date down, have all been Presbyterians. Since receiving your letter and noting what you say, frankly, I think less of our Presbyterian Church than I did before.

By-laws and rules of order can be framed and reframed to suit the organization and its ministers, but that does not help matters any, nor take away real responsibility to yourself or God.

Richmond, Indiana.

C-10177-5-2

Whenever you see a MacFadden Publication, you can say to yourself - Well there is another magazine a Presbyterian Church Minister may be more or less responsible for, and that, E. M. Campfield, Chairman of the Standards In Literature Committee of the Indiana Parent and Teacher Association is holding the Presbyterian Church Organization directly responsible for any and all salacious reading and pictorial matter contained therein.

There has been a Bill introduced in Congress (House of Representative) by Mr. Wilson of Mississippi, Number H.R.7476, compelling a copy of magazines offered for inter-state shipment to be submitted to the censorship Committee before they are published. Hope you can, and will support this Bill. I just received a copy of the Bill.

Yours truly,

INDIANA PARENT AND TEACHER ASSOCIATION  
STANDARDS IN LITERATURE COMMITTEE

*E. M. Campfield*. Chairman.

Mr. Speer

Board of Christian Education of the Presbyterian Church in the U.S.A.

RECEIVED  
Office of the  
General Secretary  
FEB 24 1928

Mr. Speer

Witherspoon Bldg.  
Philadelphia, Pa.  
February 23, 1928

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

My dear Robert:

I went to the hotel today to see you after having talked with one or two in regard to arranging with your consent and leadership a "retreat" en route to the General Assembly, say at a point near Kansas City, for a hundred of the strongest men we can gather who are to be members of the Assembly. The purpose of the conference is to take your leadership in the discussion of these items in the "debit and credit columns" that you set up yesterday in the closing hour of the Council; that we spend two days in conversation and prayer concerning the state of the Church based upon your report; that you occupy the chair and suggest the program that we would follow.

If we could have Saturday or Sunday with you at some quiet hotel in the country near Kansas City or Saint Louis and spend the two days in the way indicated, it would not only touch with pentecostal influence the General Assembly in its session but would send the men back to their tasks with a great urgency in their hearts and a new power in their messages.

Of course, we would have to be guided entirely by your availability and we have urged Dr. Marquis to see you to-morrow morning and retain your advice in regard to the matter. This he will do.

I don't know that I have ever been more thrilled and stirred by any resume, address, or personal appeal than by your statement made to the group at the close of our meeting last night. I have written you a steamer letter telling you how I feel.

With love and good wishes, I am

Sincerely yours,

*Wm C. Covert*  
General Secretary

Willis O. Garrett.

Mr. Speer

First Presbyterian Church  
Miami, Florida

WILLIS O. GARRETT, D. D., PASTOR  
MANSE, 234 E. FLAGLER ST.  
REV. WM. ANDERSON, ASSISTANT PASTOR

RECEIVED

JAN 20 1928

Robert E. Speer, D.D.,  
514 Witherspoon Bldg.  
Philadelphia, Pa.

January 17, 1928.

My dear Dr. Speer:

I have just read your circular letter of January 12th, and I cannot refrain from addressing a few lines of appreciation to you. We take so many things for granted, and while we generally feel a certain appreciation, so many times we remain silent about it. I am just one minister of our great church, but I want you to know that I appreciate your leadership in the church and especially your present efforts as Moderator of the General Assembly, to stir up the church and lead it deep down beneath the surface of things to the great eternal realities of God.

Surely the Holy Spirit is leading you. May I say - and say it in such a way that all the honor shall go to our Triune God - that during the nineteen years of my service as a pastor in our church, no pronouncements have come from any of our church leaders which have so deeply affected me, personally, as the few which have already come from your heart and pen.

How we do need the word that you are now sounding! The things of the world have seeped into our souls to a startling degree. We need to be called to our senses, and to a renewed realization of God's eternal purposes for man and for us, and especially for those who know the wonders of His grace through Christ.

You have helped me and I hereby desire to thank you, and to bespeak for you the blessing of God and the full mastery of the Holy Spirit in this year of work in our church.

Sincerely your friend,

Willis O. Garrett

WOG:D

Mr. Speer

May 12, 1928

Mr. Edward S. Harkness,  
25 Broadway, New York City

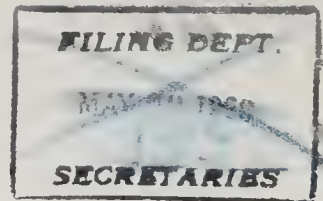
Dear Mr. Harkness:

In addition to the enclosed letter in behalf of our Board I cannot refrain from writing also as Moderator in behalf of our General Assembly and the entire Church to thank you for the way in which you have administered the great trust laid on you as executor of your mother's will. In behalf of our Boards and of the Church at large I desire to express full hearted gratitude.

These gifts come to the Church at a time of great need and of great opportunity and I pray that the inspiration and appeal of what you and your mother have done may call the entire Church to more faithful and generous fulfilment of its obligations in the work of Christ both at home and abroad.

Very faithfully yours,

WJ/B



May 12, 1928

Mr. Edward S. Harkness  
25 Broadway, New York City

Dear Mr. Harkness:

I wish to express for our Board its deepest appreciation and gratitude for your letters of May 10th and for your most generous action in covering by your personal gift the full amount of the inheritance tax on your mother's noble bequest.

The securities and checks were delivered yesterday afternoon while the Executive Council of our Board was in session and it was such an experience as the Council never had had before.

Our Board will be meeting on Monday afternoon and suitable action will be taken at that time, but the Executive Council desired me to write at once in expression of its thanksgiving.

Very faithfully yours,

WJ/S

*R. L. Hayman*

# THE REAL ESTATE-LAND TITLE AND TRUST COMPANY

BROAD AND CHESTNUT STREETS

517 CHESTNUT STREET  
PHILADELPHIA, PA.

FINANCIAL DEPARTMENT

J. WILLISON SMITH  
PRESIDENT  
EDWARD H. BONSALL  
LEWIS P. GEIGER  
OAKLEY COWDRICK  
CLAUDE A. SIMPLER  
ANTRIM H. JONES  
DANIEL HOUSEMAN  
VICE-PRESIDENTS  
WILLIAM S. JOHNSON  
VICE-PRES. AND TREASURER  
SAMUEL L. HAYES  
SECRETARY

RECEIVED  
JUN - 3 1928  
*Mr. Speer*

*S*

FRANCIS T. REINHART  
J. H. FAIRLAMB  
FRANK G. TRESTON  
ASSISTANT TREASURERS  
WM. J. HAMILTON, JR.  
LEFEVRE W. DOWNING  
EDWARD K. MERRILL  
RAYMOND L. HAYMAN  
HAROLD L. MCKAIG  
ASSISTANT SECRETARIES

June 8, 1928

Dr. Robert E. Speer,  
Board of Foreign Missions,  
156 Fifth Ave.,  
New York City, N.Y.

Dear Sir:-

We acknowledge receipt of your favor of the 7th instant, enclosing expense account covering your term as Moderator; we also acknowledge receipt of your check to the order of the Treasurer of the General Assembly for \$16.34 being balance of check which you received as Commissioner on account of entertainment.

Under date of yesterday, we acknowledged receipt of your check for \$851.48 which had been forwarded to us by Dr. Mudge.

Yours very truly,

*[Signature]*  
RAYMOND L. HAYMAN  
Assistant Secretary



CAPITAL \$7,500,000

Raymond L. Hayman

Mr. Speer  
SURPLUS \$15,000,000

# THE REAL ESTATE-LAND TITLE AND TRUST COMPANY

BROAD AND CHESTNUT STREETS

517 CHESTNUT STREET  
PHILADELPHIA, PA.

J. WILLISON SMITH  
PRESIDENT  
EDWARD H. BONSALE  
LEWIS P. GEIGER  
OAKLEY COWDRICK  
CLAUDE A. SIMPLER  
ANTRIM H. JONES  
DANIEL HOUSEMAN  
VICE-PRESIDENTS  
WILLIAM S. JOHNSON  
VICE-PRES. AND TREASURER  
SAMUEL L. HAYES  
SECRETARY

FRANCIS T. REINHART  
J. H. FAIRLAMB  
FRANK G. TRESTON  
ASSISTANT TREASURERS  
WM. J. HAMILTON, JR.  
LEFEVRE W. DOWNING  
EDWARD K. MERRILL  
RAYMOND L. HAYMAN  
HAROLD L. MCKAIG  
ASSISTANT SECRETARIES

FINANCIAL DEPARTMENT

S

RECEIVED

June 7, 1928

JUN - 3 1928

Dr. Robert E. Speer,  
Board of Foreign Missions,  
156-5th Ave.,  
New York City, N.Y.

Dear Sir:-

We have received from Reverend Lewis S. Mudge, Stated Clerk of the Presbyterian Church in the United States of America, a check in the amount of \$851.48, which we have credited as a refund from you on the total of \$1,500. advanced as your expenses as Moderator.

Yours very truly,



RAYMOND L. HAYMAN  
Assistant Secretary

John W. Herring

Mr. Speer  
Telephone

THE NATIONAL CONFERENCE OF JEWS AND CHRISTIANS  
For Justice, Amity and Peace between the Many Groups that Comprise America

41 EAST 42ND STREET  
NEW YORK CITY

ROGER W. STRAUS } Chairmen of  
JOHN W. HERRING } Executive Board

HORACE F. HOWLAND, Treasurer  
Vice-President, Farmers Loan and Trust Company

Advisory Council

May 26, 1928

JANE ADDAMS  
CYRUS ADLER  
JOHN G. AGAR  
E. F. ALBEE  
ALFRED WMS. ANTHONY  
HENRY A. ATKINSON  
NEWTON D. BAKER  
CHARLES H. BRENT  
CHARLES E. BURTON  
S. PARKES CADMAN  
BENJAMIN N. CARDOZO  
HENRY SLOANE COFFIN  
ALFRED M. COHEN  
MARTIN CONBOY  
W. H. P. FAUNCE  
EDWARD A. FILENE  
JOHN H. FINLEY  
HARRY M. FISHER  
HARRY EMERSON FOSDICK  
S. HERBERT GOLDEN  
SAMUEL H. GOLDENSON  
ISRAEL GOLDSTEIN  
GEORGE E. HAYNES  
CHARLES EVANS HUGHES  
REBEKAH KOHUT  
JOHN A. LAPP  
CHARLES S. MACFARLAND  
JULIAN W. MACK  
EDGAR POPEL MAGNIN  
LOUIS MARSHALL  
FRANCIS J. MCCONNELL  
HENRY MORGENTHAU  
JOHN F. O'RYAN  
PAUL M. PEARSON  
N. TAYLOR PHILLIPS  
DAVID DE SOLA POOL  
THEODORE ROOSEVELT  
JOHN A. RYAN  
ROBERT E. SPEER  
MRS. SAMUEL SPIEGEL  
NATHAN STRAUS  
JAMES J. WALSH  
WILLIAM ALLEN WHITE  
STEPHEN S. WISE  
LOUIS WOLSEY  
OWEN D. YOUNG

Dr. Robert E. Speer,  
Presbyterian General Assembly,  
Tulsa, Oklahoma.

My dear Dr. Speer:

I do not need to preface this letter by any statement of the severity of the Roumanian Minorities situation. As you know, various groups, particularly Baptists and Jews and the Church Peace Union have been making very strenuous efforts to procure a better situation in Roumania. Dr. Cavert and various others are communicating with the large church conferences now in session in the effort to get action from these groups, importuning the Roumanian Government and Christian bodies to adopt a different attitude.

I am sending you several enclosures, including suggested resolutions which it would be most gratifying to have the Presbyterian General Assembly adopt in this or similar form.

I can think of no one who could bring the matter more forcefully to the attention of the Assembly than yourself, and I would deeply appreciate any action that may be taken thereon.

With sincere regards,

Faithfully yours,

John W. Herring

TRUTH

JUSTICE

Editorial Telephone, DRY Deck 8000

TUESDAY

**New York American Editorial Page**

Business Telephone, COLUMBUS 7000

MAY 8, 1928

**PUBLIC SERVICE**

*Let us love one another: for love is of God. —I. John, IV., 7.*

(The text for today is suggested by Rev. W. H. Steinbicker, pastor of Christ Luthern Church at Wantagh, Long Island. The next text will be suggested by Rev. Harold Pattison, pastor of the Community Church of Little Neck, Long Island.)

# MENACE TO PEACE SEEN IN RUMANIA

American Committee Reports  
Serious Situation Caused by  
Repression of Minorities.

FINDS 5,000,000 MISRULED

Charges Civil and Religious Perse-  
cution and Government by Per-  
sons Rather Than by Law.

In a volume entitled "Rumania Ten Years After," the American Committee on the Rights of Religious Minorities made public yesterday the complete report of the deputation sent to Rumania about a year ago to study racial and religious conditions in that country and to make recommendations regarding the treatment of minorities. The book is an expansion of the preliminary report published Dec. 7, last, containing in brief the charges of anti-Semitism, agrarian misrule, lack of civil liberties and inadequate educational facilities, which are now presented in detailed form.

The deputation was composed of Dr. Henry A. Atkinson, General Secretary of the Church Peace Union, who is General Secretary of the committee; the Rev. R. A. McGowan of the Social Action Department of the National Catholic Welfare Conference; the Rev. John Howland Lathrop, minister of the Unitarian Church of the Saviour, Brooklyn; the Rev. Dr. Graham C. Hunter, pastor of the First Presbyterian Church, Fullerton, Cal., and M. Jules Jezequel, Paris representative of the Church Peace Union.

The report treats of the condition of the minority peoples—Russian, Austrian, Hungarian, German and Jewish—from the standpoint of the rights which the peace treaties granted, and the actual treatment which they are receiving from the hands of the Government; as well as the discrepancies between the Rumanian Constitution and its enforcement through the officials.

## Sees Menace to World Peace.

Religious discrimination, according to the deputation, is shown by the Government not only toward Jewish residents, but toward the old Roman Catholic, Presbyterian, Lutheran, Baptist and Unitarian institutions. What was considered the most serious situation discovered by the deputation was "the great menace to world peace on account of the repression of the franchise right of minorities and groups outside the Administration.

After discussing the growth of Rumania since before the war, the report says:

"As to the population within greater Rumania, we find that of the 17,000,000 inhabitants of the country about 5,000,000 belong to minority groups and more than 6,000,000 others who were brought under the Rumanian flag, while speaking the language of the country, have been for generations subjects of another civilization and a different type of culture and therefore their desire to be a part of greater Rumania is not as strong as the desire of the old Rumanian ruling class to have them as a part of the new and powerful Kingdom that is in the making.

"Rumania's economic system is State capitalism imposed upon a

backward but very rich agricultural and timber country, which has lately undertaken the development of its oil resources and factories. This State capitalism is modified by extensive though inadequate peasants' cooperation, supervised, however, by the State. A group of political business men reap the chief benefits. This group, headed by the Bratianu family, is composed by the pre-war ruling political class of old Rumania, slightly augmented.

"Frequently throughout Rumania, one sees painted on walls or buildings the swastika. This is the sign of Rumanian anti-Semitism and with the words above it 'Christ-King-Country' and below it the signature 'A. C. Cuza' it is the official emblem of the chief anti-Semitic organization, The League for National Christian Defense. The swastika alone without motto or signature is, however, the customary emblem and it is as revealing as the initials K. K. K. or I. W. W. in the United States. It is intended to symbolize both Arian blood and Christian faith. Anti-Jewish propaganda in Rumania is centred in two organizations, the above-named league and the student organization, The National Rumanian Christian Students Union. A. C. Cuza, a Professor of Economics in the University of Jasi, is the presiding genius of the movement.

## Would Confiscate Jews' Property.

"The programs of these organizations indicate their aims. The League for National-Christian Defense advocates that political rights be taken from Jews and that they be prevented from becoming citizens, that they be expelled from rural communes and their property expropriated, that their forest contracts be canceled and their oil concessions expropriated, that city property they own be taken, that they be forbidden public office, that a 'numerus clausus' [closed number—this is, proportional admission only] be established for all cultural and economic activities, and that punishment for certain business, political and social crimes, alleged to be frequently committed by Jews, be made very rigorous.

"Here is the Cuza program:  
Drive every Jew out of Greater Rumania.

Refuse to employ any Jew for any kind of work.

Do not permit any Jew to attend any class in any school within Rumania.

Do not buy from any Jew.

Do not sell to any Jews.

Do not allow any Jew to vote or take part in any election.

Keep the Jews out of all positions of honor, emolument or service to the State.

"The administration of the Agrarian Reform law afforded opportunity for a vast amount of whimsical discrimination which many citations in the report illustrate.

"The sum and substance of the matter is that Rumania is an extreme example of government by persons rather than laws, and that wherever it is to the advantage of the Rumanian stock and the Rumanian institutions and the general policy of Rumanization, ways will always be found to circumvent or interpret the law in such a way that what is desired may be done. The result is that peoples annexed to the old kingdom and used to the idea that a law means and will enforce what it says, have little confidence in their present Government. The tragedy of the situation is that the real opportunity of Rumanization, which could have been carried on by generous dealing with those who were to be won to sympathy for the interest in their new country, has thus been lost.

## Barred From Citizenship.

"In the meantime, the individual seeking citizenship suffers both from the fact that he is not permitted the full rights of citizenship and is prevented from seeking these rights in any other land. There are men born in Rumania whose fathers and

grandfathers lived in Rumania who yet cannot obtain citizenship. They live in constant fear lest an anti-Semitic movement develop and they be expelled from the country—the only country that they have ever known.

"The present Rumanian school system shows some of the best and some of the worst elements of the newly aroused nationalism. Rumania deserves credit for the many good things which she has done for her own populace in an educational way. The steady development of Rumania in education since 1893 has been an admirable story. By 1926 there were 35,000 primary schools.

"In spite of the Treaty of Paris, guaranteeing fair educational facilities to the minorities in Rumania, which treaty was signed by the Government and ratified by the Parliament of Rumania, in some cities with large foreign-language population, foreign-language schools were never opened, and in others they were made merely nominal; no adequate provision is made for training future teachers of the minority sections; in the minority sections, the Rumanian language not only is compulsory but crowds out the minority language; the minorities have no voice in the local administration of the schools.

"With the creation of Greater Rumania, the Eastern Orthodox Church has come into a new realization of its power. The Church, which for centuries so valiantly defended the rights of the Christian peoples against the Turk and gained freedom from Turkish domination only fifty years ago, is stirred by a consciousness of importance and opportunity which the new situation gives it. Unfortunately, this sense of power has at times been diverted from spiritual purposes to selfish ones. The Church has derived from the State added prestige and particular privileges. In no way is the new political vigor of the Orthodox Church more clearly shown than in its remarkable campaign for building expansion.

## Religious Persecution Charged.

"Because of the strong political position of the Orthodox Church, this building program is often forced upon unwilling givers by State officials, either through taxes or popular subscriptions. We are told of a man who refused to contribute; as a result his taxes were tripled. In the final analysis, pressure of this kind can do nothing but bring discredit to the Christian religion and to the Church which should be the first to disapprove it. Nothing so quickly arouses antagonism as charging expenditures for religious purpose to those people whose convictions are unsympathetic with them."

## Reports Mexican Rebels Routed.

Special Cable to THE NEW YORK TIMES.  
MEXICO CITY, May 7.—According to a telegram from Queretaro, Federal troops under Colonel Baltazar chased and caught up with a band of rebels at La Camana. An engagement of several hours followed before the rebels fled, leaving five of their number dead. The Federals had one Lieutenant slain and a soldier wounded.

# SMUTS URGES SUPPORT SA' OF ANTI-WAR PROJECT O

Calls Kellogg Proposal "More  
Drastic" Than Wilson's—Says  
League "Untenable."

Special Cable to THE NEW YORK TIMES.

CAPE TOWN, May 7.—Admitting that the League of Nations had not fulfilled the hopes of its founders and had become "untenable" in the mesh of post-war European politics, General Smuts in a speech yesterday welcomed the American peace proposals and urged close consideration of them by world powers.

General Smuts to whom often is ascribed as much credit as to Wilson for the establishment of the League, told how the ideal of peace had been embodied in the covenant.

"Today many of us are disappointed," he said. "The world as a whole today is disappointed with the achievement of the League of Nations, and that is inevitable. The ideal always becomes, in a sense, degraded when it is actually realized. During its history to date the League of Nations has not responded to the highest hopes of those who founded it.

"We are not despairing. President Wilson who, as much as any man who died in the war, gave his life for the realization of this ideal of the League of Nations, lived to realize that the League had been weakened and left lopsided through the abstention of the United States. But there are millions in America today who realize profoundly their co-responsibility for the affairs of the world and who feel in their heart of hearts that the League cannot be left to struggle for peace unaided by American brains and enthusiasm. Hence the proposals for outlawing war which have now been formally made to the Governments of Europe.

"Let there be no doubt that we have here and now an opportunity given to us. There is a fresh opening. Once more America has applied to come in and she comes with a proposal far more drastic than that which President Wilson proposed. The statesmen of Europe may feel inclined to hem and haw at this idealism but, having given the subject a great deal of consideration and attention, I say that nothing is dearer to my heart than that there should be world peace. One feels that if we do not utilize our best intelligence in the cause of peace today there may be an end to civilization."

## Jamaica Drought Broken.

Special Cable to THE NEW YORK TIMES.  
KINGSTON, Jamaica, May 7.—A drought that has caused severe hardship to man and beast and has hindered cultivation of crops is at an end today. Heavy showers of rain are falling in all parishes.

Best & Co.  
Fifth Avenue at 35  
Paris Palm

OPPRESSION OF JEWS AND OTHER MINORITIES

IN ROUMANIA.

WHEREAS, there has been much oppression of the Jewish people in Roumania, as well as of other religious and political minorities; also, in recent months there were riots and outbreaks by university students, nominally Christians, who attacked and assaulted Jews, destroyed synagogues and desecrated the Holy Scrolls, sacred to Jew and Christian alike; and

WHEREAS, Hebrew leaders and organizations have made earnest protestations, but that is not enough. Let humanity at large lift its voice against these wrongs and outrages; and

WHEREAS, the name of Jesus Christ has been greatly dishonored by these cruelties and criminal excesses perpetrated by so-called Christians;

THEREFORE, in defense of His Name and of Christianity, as well as to seek relief for these oppressed brothers of the human family,

BE IT RESOLVED, that we do most earnestly protest against these cruelties and outrages and respectfully urge our President and Secretary of State to make strong representations and to forward a copy of these resolutions to the Roumanian Government,

AND we hereby direct the Secretary of the Conference to forward copies of this document to President Coolidge, to Secretary of State Kellogg, to the President of the Senate, and to the Speaker of the House of Representatives in Washington.

Signed:

Date

## PERSECUTION OF ROUMANIAN JEWS AND OTHER MINORITIES

"In Czarist Russia persecution of Baptists repeatedly broke out during pre-war days; and in efforts to secure redress Dr. MacArthur (who followed Dr. Clifford in the Alliance presidency) had some part. The closer acquaintance with Russian conditions led also to the collection of funds to be applied in due time through the mission agencies in furthering the education of preachers in that land. More recently, the Alliance has promoted a world-protest by Baptists against the cruel and continuous repression exercised by the Rumanian Government, and a demand for justice and liberty not only for Baptists and other evangelical Christians but for Jews. In the fight for religious freedom the Alliance represents one of the dearest, clearest, and most persistent of Baptist ideals; and it is my deliberate judgment that the existence of such a body, standing as it does above national, sectional, and political considerations, is of incalculable advantage in arousing the conscience of the world on this momentous issue. The League of Nations, too, will hear such an international body."

"The recent announcement of the change of front of the Rumanian Government toward our persecuted brethren in that country is clearly attributable in great part to the influence of the Baptist World Alliance. The petition which has been circulated all over the Baptist world in favour of our Roumanian brethren and in protest against the persecutions has had a favourable effect."

THE  
BAPTIST WORLD  
ALLIANCE  
Its Significance  
and Its Service

The Executive Committee of the Baptist World Alliance is asking Baptists in all parts of the world to join in a great public protest, to which it is hoped millions of signatures may be attached. This protest is in the following terms:-

"REFUSAL OF RELIGIOUS LIBERTY IN ROMANIA"

"The members of Baptist churches throughout the world hereby express their sorrow and indignation at the failure of the Royal Government of Roumania to concede religious freedom in that land, including liberty of conviction, of worship, of preaching, and of organization.

"They desire to call the attention of the whole civilized world, and especially of the League of Nations as the guardian of the rights of minorities, to this failure on the part of the Roumanian Government to observe the spirit and letter of its Treaty obligations; and also to the many repressive acts against their Christian fellow-believers and others for which administrative bodies in Roumania are responsible.

"They are animated by sincere good-will toward the Roumanian State and its people, but they unitedly and earnestly insist that the Government should at once accord the liberty to which all loyal citizens are entitled, and that differentiation against Baptists and others on the ground of their faith should cease."

NAME

ADDRESS

POSITION



June 7, 1928

(Dictated June 5)

Rev. John W. Herring  
41 East 42nd Street  
New York City

My dear Mr. Herring:

Your letter of May 26th was received at Tulsa and the following action was taken by the General Assembly on the subject of Religious and Political Minorities:

"The Assembly affirms again its conviction that the right of religious liberty is a universal human right, and that the principle of freedom of conscience should be recognized as a valid principle for all men everywhere, and the Assembly records also its sympathy with racial and religious minorities whose political and religious rights are denied, and prays for such relations and agreements among nations as shall assure universal justice and good will. In this action the Assembly has in mind in a special way the broken promises made to the Armenian and Assyrian peoples, their violated rights and their tragic sufferings."

Very sincerely yours,

RHS/B

Wm Hewitson

Mr. Speer

The Lodge

Knox College

Dunedin, N.Z.

3rd March 1928

A. K. K. K.  
April 18  
H. D. G.

RECEIVED

APR 4 - 1928

Mr. Speer



Rev. Dr Robt. E. Speer  
New York  
U.S.A.

Dear Dr Speer,

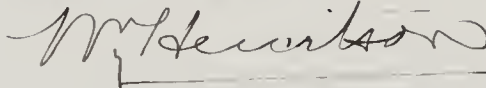
I see you are Moderator of your great Church. Mr Rose, one of our elders, brought to me a message from you, and from time to time I see references to you and your work. In "The Christian Century," a rather radical paper which, I suppose, is on the Index Expurgatorius of the Presbyterian Church of U.S.A., it is mentioned that Dr Speer, the Moderator, had been passing through a certain district, and that his gracious personality and dignified bearing had been greatly appreciated - something to that effect. What else do you do as Moderator? That really is what I am writing about. I have been for years dodging the Moderatorship of our Church, but failed to escape at the last General Assembly. I am to take office in November 1928. I wish you would send me the reports of your Assembly, and let me know what you find the most useful forms of service you can render to your Church. I know that the service is dependent upon the circumstances of the church, but you may be able to give some hints. I have often said I would rather be Convener of the Foreign Missions Committee than Moderator of the Assembly, which is so largely an ornamental office - laying foundation stones, opening churches, saying a pleasant word at a

social function, burying the Prime Minister if he happens to be a Presbyterian, &c. &c. Had you any special devotional period during your Assembly meeting? When you go to a presbytery, do you meet with it; and if you go to a congregation, do you meet with the officebearers? What can a Moderator do in your democratic and autocratic country where the President is more powerful than kings?

I shall write another letter about a friend of mine. You may perhaps pass it on to somebody who could give the information.

With hearty good wishes,

Faithfully yours,

A handwritten signature in cursive script, appearing to read "W. H. Wilson", written over a horizontal line.

P.S. I have not heard of Dr Stanley White and I have often wondered about him. He was so kind to me.



The Lodge

Knox College

Dunedin, N.Z.

3rd March 1928

Dear Dr Speer,

" One of our Knox College students, Mr J.D. Salmond, is thinking of going abroad towards the end of this year to visit your country and Britain. He is an M.A. with first class honours in history, and recently has been awarded a Ph.D. for a thesis on "The History of the Labour Movement in New Zealand". He is a trained teacher and is at present on the staff of one of our High Schools, and also acting as my assistant-master in Knox College. He is an earnest christian man, now about 30, unmarried, the brother of one of our women missionaries in the Punjab, Miss Mary Salmond, M.A., who was invalided home two years ago with sprue.

Salmond has a feeling that he would like to give himself to some form of definitely religious work, and he is thinking of religious education. In our small country this has not been very much developed, and there are not very many opportunities of service. Can you get for me trustworthy information about courses of study,

and perhaps about service in the States? *I think he would wish to study abroad, USA & Britain but returned to work here.*  
With thanks to you,

I am,

Yours faithfully,

*W. H. H. H. H.*

COPY

*Referred  
to Further Study Department.*

The Lodge  
Knox College  
Dunedin, N.Z

3rd March 1928

Dear Dr. Spear:

One of our Knox College Students, Mr. J. D. Salmond, is thinking of going abroad towards the end of this year to visit your country and Britain. He is an M.A. with first class honours in history, and recently has been awarded a Ph.D. for a thesis on "The History of the Labor Movement in New Zealand." He is a trained teacher and at present is on the staff of one of our High Schools, and also acting as my assistant-master in Knox College. He is an earnest Christian man, now about 30, unmarried, the brother of one of our women missionaries in the Punjab, Miss Mary Salmond, M.A., who was invalided home two years ago with sprue.

Salmond has a feeling that he would like to give himself to some form of definitely religious work, and he is thinking of religious education. In our small country this has not been very much developed, and there are not very many opportunities of service. Can you get for me trustworthy information about courses of study, and perhaps about service in the States. I think he will wish to study abroad, U.S.A. and Britain, but return to work here.

With thanks to you, I am,

Yours faithfully,

(Signed) William Hewitson

Mr. Speer

May 17, 1928

Principal William Hewitson  
The Lodge, Knox College  
Dunedin, New Zealand

My dear Principal Hewitson:

I returned last week from the meeting of the International Missionary Council in Jerusalem. You will be hearing from the New Zealand representatives at Jerusalem of the meeting there and I think they will be bringing you good reports. I confess to having gone to the meeting with some misgiving as to whether it would prove worthwhile, but I believe it was a most useful and necessary gathering and that its results will be far-reaching and long-enduring.

I am glad to hear that you are a fellow sufferer in the matter of the Moderatorship. I did my best to escape it but inasmuch as it was possible to begin our assembly with unity through my accepting the place there seemed to be nothing else that one could do. I am happy that my term expires next week with the preaching of the sermon at the opening of our General Assembly and with the election and induction of the new Moderator.

There are some in our Church who have held that the sole function of a Moderator was to preside over the assembly that elected him and that upon its adjournment his functions ended. I wish that this had been true but unfortunately such a view is at variance with the constitution of our Church and with our prevailing practice. In accordance with this constitution and practice my work the past year about which you enquire has been as follows:

1. To preside over the General Assembly at which I was elected and to try to guide it to harmonious and wise results while holding one's self strictly within the proprieties of the Moderator's position, which, of course, would forbid all partisanship in my view.

2. To act as Chairman of the General Council of our Church which is a continuing committee ad interim between the assemblies and charged with responsible duties as outlined on pages 44 to 60 of the Manual of our General Assembly, a copy of which I am sending you.

3. To work over in connection with this Council the important questions referred to it to come before the next General Assembly, such, for example, this year as our entire mode of judicial procedure, which was shown by our experience at the last General Assembly to be unsatisfactory in some particulars. There are many, indeed, who believe that our General Assembly should lodge final jurisdiction in a special Judicial Court and not attempt to hear judicial cases in a large mass meeting as our one thousand members must inevitably be.

4. To seek to promote throughout the year the spiritual well-being of the Church, especially its evangelistic activity and its benevolent contributions.

May 17, 1928

In this connection speaking itineraries are arranged over the Church and any Moderator who was free to do so could spend the entire year in this sort of service. In this connection I have written many articles for our Church papers; an article each month for our Presbyterian Magazine, and have attended as many of our Synod meetings as possible and spoken at our Social Unions, which are really noble opportunities in which our Presbyterian folk are accustomed to gather from time to time during the winter.

We do have a special devotional period during our Assembly. Formerly it was at the beginning or the end of the morning session when it was hard to hold the attendance. Now we have it in the middle of the morning session each day for half an hour. Our Assembly begins, of course, with a communion service following the retiring Moderator's sermon.

I have not this year met specially with the office-bearers of local congregations. I have of course spoken constantly on Sunday and at union meetings of our Churches in different communities on week-ends.

The reports of our Assembly are very cumbersome volumes. I will ask our Stated Clerk whether he will be good enough to send you sample copies and I am sending you also herewith a copy of what we call the Blue Book, containing papers in preparation for the coming Assembly.

I am sorry to have to report with regard to Dr. Stanley Hite that he has had another stroke which has disabled him entirely so that while his mind is clear and strong he has had to give up all active work. Some years ago the doctors ordered him to give up his Secretaryship, but he so far recovered as to be able to take the Chaplaincy of Rutgers College. Now he has had to give that up also. I know he would prize greatly a letter from you at any time. He can always be addressed care of our ~~office~~

With regard to Mr. Salmond of whom you write I think he could not do better than to get in touch with Dean Luther A. Wygal of the Divinity School at Yale University. Dr. Wygal is one of the best men that we have in that field. If Mr. Salmond has time I think it would be well for him to write Dean Wygal, concerning his proposed visit to this country, or otherwise arrange to see him as soon as possible after he arrives. We shall be very glad to see him here if he comes to New York City.

With kind regards,

Very sincerely yours,

RES/B

E. J. Hubbard  
Iglesia Metodista

Mr. Speer

Pinar del Rio, Cuba,

Jan. 31 1928.

RECEIVED

FEB - 1928  
Dr. Robert E. Speer  
156 Fifth Avenue, New York.

Dear Dr. Speer:

I thank you for your letter of Dec. 30 and for the copy of your address "The Old, Ever New, Call of Christ"

I would add just one to the various calls you have mentioned: "The potentially glorious, all-inclusive, last call". If this year the Church of Christ will faithfully heed and obey His call to preach the gospel to every creature, He will not need to repeat the call next year, but He can come to take the Church unto Himself.

Less than two months ago an evangelist came from Iowa to the most neglected west <sup>part</sup> ~~half~~ of the most neglected west province of Cuba and has been going from house to house, mostly in the country. If a horse path leads him to a stream between him and a house to which he wishes to go, he takes off his shoes and stockings and wades across. He calls the men from the fields and, if neighbors are near, he calls them in. He sings a gospel song, reads from the Bible, preaches and prays. When night comes, he finds a place to spread one blanket on the floor and roll himself up in another. Sometimes the people provide his food, and sometimes he gathers twigs by the wayside, kindles a fire and cooks his own simple meal. His expenses for a year will probably be less than \$250.00. He is a man 62 years of age. He has visited over 500 homes and has reached about 3000 people. At this rate he can reach 18000 people in one year.



One hundred and sixty-seven men like him could evangelize the 3 million people of Cuba in one year; 6667 could evangelize 120 million in one year; 100 000 could evangelize 1800 000 000 in one year; 200 000, each one doing one half of what this man is doing, could accomplish the work; 1 000 000, each one doing one tenth of what this man is doing could accomplish the work.

Are there not one million Christians in the world today who are willing to forsake all, yes forsake all, leave all, lay aside all, let go all, put away all, send away all, yield up all, all, all things, all, all, all, for His sake and the gospel's? Surely there are.

The bride forsakes all that pertains to her own home to go to the home that the bridegroom has prepared for her. After Peter had forsaken his home, Jesus did more for Peter's home than Peter himself could have done, if he had stayed at home. When Jesus forsook his own pillow, He trusted the Father to pillow His head each night.

As I have walked league after league over unused and almost unusable land in this province in the past few weeks to take the "penny portions" to distant towns and houses, God's promise, "The desert shall blossom as the rose" and "he will make her wilderness like Eden, and her desert like the garden of the Lord" has come to me with fuller, closer meaning. I can see, under the reign of Christ, all these waste places

transformed into fruitful fields and orchards and gardens. I can see many of the Bible promises for the first time literally fulfilled. I can hear a man of faith, who is helping Christ to remodel this earth say to a useless obstructing Mountain, "Be thou removed and be thou cast into the sea" and it shall be done.

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" That question, asked by Jesus Himself, is an all-important question for each one of us.

Sincerely and faithfully yours  
E. E. Hubbard.

The coincidence that Matthew 19:29, Mark 10:29 and Luke 18:29 all refer to the same words of Jesus about forsaking or leaving land and home, and family for His sake, may be taken advantage of to arrest the attention of Christians and in some measure help them to look for and hasten the blessed consummation in the year 1929 of a great and revived Christendom having put in practice those words spoken 19 centuries ago.